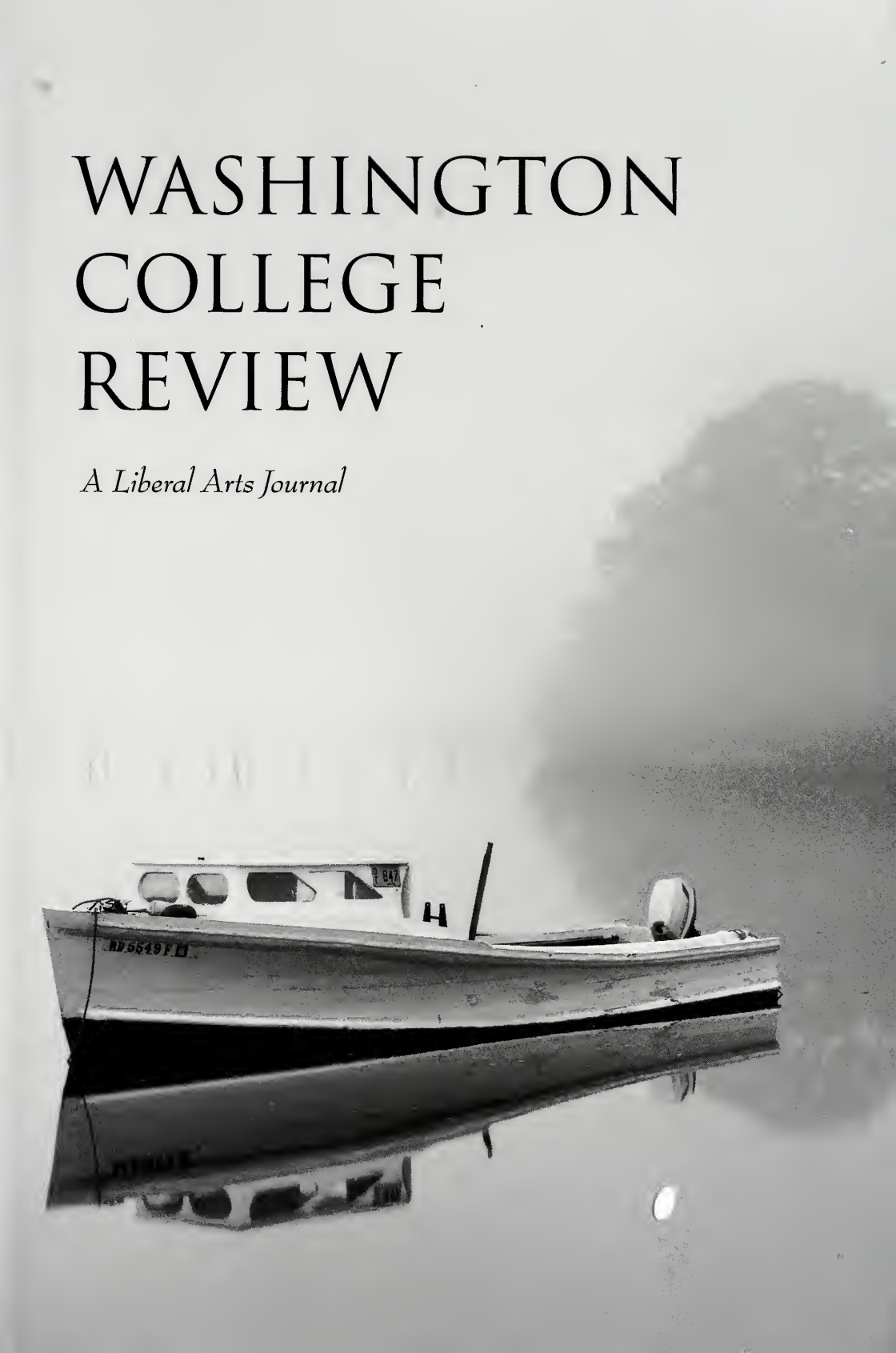
WASHINGTON COLLEGE REVIEW

A Liberal Arts Journal



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The Washington College Review *is a liberal arts journal that seeks to recognize the best of undergraduate student writing from all disciplines of the College and to publish work deserving of wider availability to readers in the college community and beyond. The* Washington College Review *is published annually by the Literary House Press of Washington College.*

Information for Contributors

The *Washington College Review* accepts submissions from WC undergraduate students in three categories: essays, fiction, and poetry. Essays may deal with subject matter from any discipline taught at Washington College. Submissions in any of the foreign languages taught at Washington College may be submitted by students who study the language and are not native speakers. Essays and fiction should not exceed twelve pages in length.

Submissions may be given to the editor-in-chief, Jeanette E. Sherbondy, or to the student editor, Kristen Keener, or to the appropriate editor for the natural sciences, Donald A. Munson; humanities, Amzie D. Parcell, Jr.; social sciences, Edgardo Buscaglia; or creative writing, Katherine E. Wagner.

All manuscripts should be prepared according to the *Chicago Manual of Style* (14th edition, University of Chicago Press) or *A Manual for Writers of Term Papers, Theses, and Dissertations* (5th edition, University of Chicago Press) by Kate L. Turabian.

Attach a cover page with the title of the manuscript, your name, and the name(s) of the professor(s) who gave you assistance in preparing your manuscript for the *Washington College Review.*

Manuscripts should be double-spaced. References cited should be listed alphabetically, double-spaced, at the end of the paper as either Works Cited (for published works exclusively) or Sources Cited (including published and unpublished sources). Footnotes, numbered in sequence throughout the paper, should be gathered together and typed double-spaced at the end and labeled End Notes.

Upon acceptance, authors will be asked for an electronic version of their manuscript.

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A WELCOME TO THE READER

This third volume of the *Washington College Review* presents some surprises. The *Review* encourages excellent student writing in all disciplines and we now have the privilege of publishing our first essay in mathematics, a veritable detective story spanning several centuries. Our sleuth, David George, relates the mystery of Fermat's Last Theorem. Another surprise is that Tony Higgins's article that elucidates an important chapter in economic history was also accepted by the major economic professional journal in the United States, the *American Economist*, where it will appear in the forthcoming issue.

We are pleased to present all these results of training students for research and for creative writing. Many of the students were members of the Society of Junior Fellows, which provided them with substantial support for their research. John O'Hearn did ethnographic fieldwork among the Cajuns of Louisianna. Andrea Nolan worked with the Chesapeake Bay Foundation and with the watermen. Jodie Clark did outstanding work in her English literature course that resulted in this article as did Ted Knight in his Philosophy class. The poets, Katie Degentesh, Jennifer Reddish, and Ryan Walker, enjoyed the warm environment and support of the O'Neill Literary House. Katie Degentesh, received the prestigious Sophie Kerr Award for her writing when she graduated in May this year. She and Jennifer Reddish attended the Bucknell Stadler Center for Poetry Seminar after graduation.

Some of the authors will continue their studies, their writing,

and their research at Washingon College. The others, who graduated this spring, are beginning their post-graduate careers. Jenn Reddish is headed for research on Australian aborigines at the University of Chicago. Tony Higgins has the opportunity to return to England to continue the research he has published here. John O'Hearn is going back to Cajun country to research his senior thesis in Ethnic Studies.

All of us on the Board of the *Washington College Review* want to express the pride we have in all our authors and give our thanks to the many faculty members who worked with them to encourage their efforts and polish their manuscripts.

Jeanette E. Sherbondy
Editor
Washington College Review
Washington College
Chestertown, Maryland

PANDORA SPEAKS

BY KATIE DEGENTESH

I.

I've seen nothing unseamed
without wanting to slit it.

I've picked the legs
from a daddy-long-legs
and watched the soft dot left
behind die.

II.

I'd beat any child
that promised perfection.

When they brought
the new baby home, I said:
Put her on the stairs
and see what she does.

WATERMEN: DOWN BUT NOT OUT

BY ANDREA J. NOLAN

On the banks of the Chesapeake Bay a culture is dying. The watermen's communities that fished the Bay's waters for centuries are in decline, and the Bay's fleet of skipjacks, oystering craft that are unique to the Bay and are the nation's last working sail fleet, are dwindling rapidly. The demise of the watermen is not some mysterious event, but rather the result and symptom of an ecosystem in trouble. By all indications, the Chesapeake Bay is a stressed estuary. Her waters are cloudy with algal blooms and siltation, and the prodigal size of the harvests that came from the Bay are dwindling rapidly. In the 1890's, 20 million bushels of oysters were harvested each winter from the waters of the Chesapeake Bay. In 1992, 168,000 bushels were harvested. In 1993, Virginia restricted the catch to 6,000 bushels.[1]

One hundred and eight years ago, a fifth of those involved with fishing in America were employed with the Chesapeake oyster fleet.[2] Now workboats are abandoned, run into marshes. Fifty years ago, close to 800 people lived on Smith Island, a watermen's island in the southern Chesapeake. In 1987 the island's minister reported the population to be 553.[3] Today, according to the islanders' own estimates, the population runs a little under 450, with a large majority of the populace elderly. Indeed, the likeliness that a son will continue in the family tradition of fishing the Chesapeake is slim, and rarely encouraged.

When one of the Bay's creatures declines or disappears, it is

mourned even beyond its considerable commercial worth. The Chesapeake's Atlantic oyster, the shellfish upon which the Bay's fishing industry was built, is worth far more than the money that its salty flesh brings. One marine biologist studying the Bay commented that, "To the people of Maryland and Virginia, the native oyster is much more than an epicurean delight; it is a cultural and historical icon."[4] Likewise, the importance of the watermen to the Bay transcends the commercial value of the harvests they reap. Tom Horton, author of a number of books and essays on the Bay, writes that, "To be a citizen of the Chesapeake is not just to enjoy oysters on the half shell but to slurp them within the thrilling sight of century old skipjacks."[5] Indeed, it is rare when an article written about the Bay does not pay homage to the watermen who till her waters. Watermen's communities like Smith Island are spoken of with pride, as something special in our industrialized world. In the three hundred plus years that watermen have been working the Chesapeake, they have become a part of her, tied to her waters in a way that the citizen of the nine-to-five work world can barely fathom.

Despite Maryland and Virginia's apparent appreciation of the watermen who provide them with culinary feasts, when it comes down to saving the Chesapeake Bay, the watermen are more often than not viewed as one of the problem's of the Bay, rather than one of its elements worth saving. In a time when many studies and solutions to the Bay's problems are continuously being debated and presented, the demise of the watermen's communities is viewed as sad but inevitable. However, the death of the watermen's way of life is no more inevitable than the complete demise of the Chesapeake's oyster industry. Solutions and strategies are available to assist these communities, and indeed, will aid not only the watermen, but also the water to which they are tied. The watermen are not the enemy of the Bay any more than the Bay's other creatures. It is true that they are the most visible entity putting strains upon the Bay, but they hold no perverse desire to destroy the Bay that supports them. Rather, they are a part of the Bay, and a part that can be tapped not only

to save themselves, but also to play a large role in saving the Bay upon which they depend.

The oyster has historically been the cornerstone organism of the Bay, and one of the primary crops of the watermen. In 1983 the blue crab harvest surpassed the oyster haul for the first time, and the situation of the oyster has not improved since.[6] It stands to reason that if oysters were to be brought back to a healthy level, the watermen would then have work through the winter, instead of having to rely solely upon the summer fishery of the blue crabs for their economic well-being. However, any proposal to restore the oyster is hardly an easy undertaking. Currently, the oysters are undergoing attack from all sides, being depleted by less available habitat, pollution, over-harvesting, and are being delivered their final and possibly most punishing blows by the diseases MSX and Dermo. Indeed, these diseases have made many people doubt that anything productive can be done to save the oyster. However, many indications show that these diseases are nothing new, but rather are opportunistic, and prey most effectively on oysters in a weakened state.[7] As investigations into the intricacies of the diseases continue, the oysters, and the Bay, continue pitching into a rapid decline. As Steve Nelson, the coordinator of a recent symposium on oysters said, "We can debate whether we're down to 1 percent... whether the main problem is disease or overfishing, but we've got to accept the ecological value of the oyster."[8] With this ecological value in mind, it would make sense to expend considerable effort in cleaning up the Bay in order to lessen the environmental stresses upon the oyster.

The first step that must be taken to restore the oyster fishery is an oyster moratorium. At first glance a moratorium seems to be a measure that is anti-watermen, but that is hardly the case. Not only will a moratorium help the oystermen in the long run, but it will provide immediate revitalizing effects as well — if the proper additional steps are taken. First, in accompaniment with the moratorium, seeding efforts should be increased tenfold. Currently the manner in which seeding efforts are funded is self-

defeating, in that budget allocation depends upon how many oysters are harvested. For instance, if 1 million bushels are harvested in a year, $1.5 million are allocated for seeding. If the harvest is less, then less money is allocated.[9] This allocation of funds needs to be drastically reversed so that money is allocated based upon the amount required to build a sustainable fishery.

Maryland has already made a beneficial change in the way seed is allocated. In the past, seed was distributed by county in accordance with the number of watermen registered in each county. Now more seed is sent to the lower salinity waters which have proven less hospitable to the MSX and Dermo.[10] Indeed, the oyster hatchery system of the Chesapeake is already an innovative and commendable enterprise. Currently the hatcheries are concentrated in the high-salinity waters of the Bay where the recruitment rate is high, and then the spat is transported to grow out in the safer low salinity waters. This innovative system is currently being cited by scientists who wish to improve oyster fisheries in other states along the Atlantic.[11] Indeed, the potential for the Bay to serve as a model for estuarine and fisheries management elsewhere is high, as long as the states involved continue on a path towards sound management and conservation.

Many watermen argue that the oysterbeds must be dredged and worked in order to avoid being clogged with silt.[12] Indeed, the beds have been harvested so aggressively over the past centuries that in their flattened state they are highly susceptible to siltation.[13] Any further loss of oyster beds would be disastrous since in the last century one half of the oyster habitat has already been lost.[14] However, working the beds does not require dredging. During a symposium on oysters in 1982, Clyde MacKenzie, a fisheries expert, suggested using a predator board net to control predators such as sea anemones and mud crabs.[15] As a sidenote, MacKenzie remarked that the board can be used to remove silt from the bottom.[16] The board is simple to construct, consisting of a shovel-like board with runners, and an attached net, and is a resource well worth considering.

Another practice that should be continued and stepped up is the hauling of oyster shells to create and enhance oyster habitat. One ambitious example of this habitat restoration is being undertaken by James Wesson, a waterman, Ph.D., ecologist, and head of oyster repletion for Virginia. In the Piankatank River, Dr. Wesson is attempting to reconstruct an oyster reef like the ones that wreaked havoc upon the boats of Captain John Smith in the 1600s. He is using 200,000 bushels of oyster shells to make a reef 1,000 feet long, 100 feet wide, and high enough break the river's surface at low tide.[17] Of his project, Wesson remarked that it is "'experimental . . . but we're at Custer's Last Stand here, and we might as well try something.'"[18]

The combined effect of the seeding and habitat enhancement efforts, along with a moratorium, should not only help the watermen in the long term, but in the short term as well. This short term employment is vital, for the watermen cannot afford to wait for the revitalization of the oyster fishery. Indeed, such a waiting period would be a certain death sentence for the watermen. Rather, the watermen must remain active for both economic and psychological reasons.

Furthermore, the employment of the watermen in the oyster revitalization efforts is vital not only for the economic well-being of the watermen, but for the overall success of the project. No where else do the resources in boats, expertise, and labor exist than with the watermen. Currently, the seeding efforts are coordinated by the Department of Natural Recources, and the physical act of seeding is coordinated by the county branches of the Watermen's Association.[19] This partnership should continue, and with the stepped up seeding efforts the monetary benefit to watermen should be substantial.

In discussions with various watermen, they have commented to me that they are overlooked in the seeding efforts due to the smaller size of their boats. Indeed, a skipjack can out haul a smaller boat. However, with the inclusion of dredging the silt from the beds, combined with the hauling of oyster shells for habitat creation, there should be plenty of productive work for all.

The existence of the states' Watermen's Associations will be of invaluable assistance in the revitalization efforts. Sociologists have noted that historically, small boat fishermen have been notoriously difficult to organize into cooperative groups.[20] However, the Watermen's Association, which was chartered in 1973, has already proven that the Chesapeake fishermen are inclined towards successful organization, thereby boding well for any cooperative efforts towards the betterment of a fishery.[21] This affinity towards organization is in part a result of the very nature of the watermen, who would be defined by sociologists as "rugged individualists" due to their strong ties to family and friends, and strong sense of belonging to a fishing community.[22] The watermen of the Chesapeake, particularly the watermen based within closed communities such as Smith Island, do possess a sense of community and family that is startling in its strength. As Horton mentions, when watermen are forced to choose between an outsider, and one of their own, the community member will be chosen hands down.[23] According to one sociological paper on small boat fishermen, the rugged individualist engages in "competitiveness that underscores attributes such as skill, knowledge, strategies, and pride rather than behaviors nakedly expressive of economic self-interest."[24] Once again, the watermen of the Chesapeake validate this observation. I have yet to meet the waterman whose life had not been saved by another, or who would hesitate to tow in a stranded comrade even when the soft crabs are running strong. These are the people on whom the Watermen's Association is based, and who, while fiercely independent, are at the same time dependent and faithful to their communities' needs.

Thus, with the infrastructure already in place, the oyster revitalization efforts should be a successful venture if they are accepted within the watermen's community. Furthermore, the benefit to the watermen will exceed pure monetary gains. In our society, a man's work is his identity, and with the waterman this is true in the extreme sense.[25] Being a waterman is a way of life, a way of life that is being grudgingly relinquished in these

economically difficult times. In an article on unemployment, one man who was surveyed commented that, "Working is breathing. It's something you don't think about: you just do it and it keeps you alive. When you stop you die."[26] A Smith Islander put it another way, saying of the old watermen forced to leave the island that, "they throb so with this island, like a crab with the tide — take 'em out of here, they don't last long."[27] In essence, a waterman who is not working is basically experiencing a death within himself. Thus, the watermen must remain employed not just for mere economic reasons, but for psychological reasons as well. While working for a paycheck and laying shells and spat may not be their ideal way to make a living, they at least can remain upon the water. More importantly they are taking decisive action to aid the Bay upon which they depend. That knowledge will possibly be the most revitalizing effect of all, both upon the watermen's self-perception and upon the citizens of the Bay states conception of the watermen.

Not only will the effects upon the watermen stretch far beyond immediate economic relief, but the revitalization of the oysters will stretch beyond the oyster fishery in its implications. The positive ecological affects of a healthy oyster population has been extensively studied and proven. Scientists overwhelmingly concur that the ecosystem of the Bay is in many ways entwined with the oyster, with each influencing the other's health.[28] In a paper on the trophic consequences of oyster rehabilitation, the authoring scientists Drs. Ulanowicz and Tuttle, concluded that according to all available research, a healthy oyster community could "exert...top-down control of the pelagic primary productivity" and would furthermore increase the production of "those species deemed more useful to society."[29] By controlling the algal populations of the Bay, the oysters can work against the effects of the current nutrient overload of the Bay, in compliment to the current land-based efforts to mitigate the nutrient run-off. This cleansing control could possibly reverse the eutrophication trend, thereby aiding the rejuvenation of the Bay's submerged aquatic vegetation.[30] With the grasses

comes increased protective habitat for molting crabs and the multitude of other organisms that use the shelter of the vegetation as nurseries. This thereby indirectly aids the summertime soft-crab fishery, as well as a multitude of other commercially important fishes, therefore increasing the vivacity and diversity of the Bay. When the watermen are provided with more commercial avenues, the pressure upon each individual fishery lessens, thereby creating a more economic and biologically sound Chesapeake.

Ulanowicz and Tuttle conclude their paper by recommending the use of raft cultures to reintroduce the filtering qualities of the oyster in a manner which is highly controlled and maintained.[31] While there are some arguments for the use of aquaculture in the effort to revitalize the oyster fishery, it must be remembered that the use of raft cultures is completely artificial. The ultimate goal of revitalizing the Bay's fisheries should be to create a working and self-sustaining ecosystem. Furthermore, beyond the oyster's filtering capabilities, oyster reefs serve a valuable role as habitat.[32] While aquaculture can be incorporated as part of the revitalization effort, it must be remembered that the final goal of the revitalization effort is to restore the fishery to its natural self-maintaining state, one that is harvested by watermen wielding tongs and dredges.

It is obvious that the Bay is complex, and for every problem there are a multitude of causes and solutions. Innumerable other avenues for revitalizing both the watermen's community as well as the oyster fishery, exist in the Bay's ever intertwined infrastructure. For instance, Virginia lists marsh preservation and restoration as methods by which to restore shellfish stock in the *Chesapeake Bay Restoration and Protection Plan.*[33] Furthermore, marsh restoration is an activity that can involve everyone from children to adults, thereby serving as a unifying force for the watermen's communities.

Just as there are many positive avenues of ecosystem and cultural restoration that are not highlighted in this paper, there are many negative solutions that cannot be investigated in the

interest of brevity. However, one should be cautioned against measures such as the introduction of exotic species such as the Pacific oyster, or the trend towards tourism as a measure to help watermen's communities economically. Both are not positive steps towards the revitalization of the dynamics of the Bay's ecosystem, but are rather actions of surrender. Instead, let us look within the Bay, and towards the Bay's traditions, for answers.

In brief, the steps proposed to revitalize the watermen's community, through the restoration of the oyster fishery are as follows:

- An oyster moratorium
- Increased seeding efforts
- Use of board nets to remove silt from oyster beds
- Increased creation of oyster habitat
- Marsh creation

If these, and other positive steps are taken, and the oyster fishery does return to a healthy level, measures will need to be taken to insure that a sustainable fishery is developed. The idea of the commons must be reinterpreted, for an unregulated commons does not lend itself to self-limitation.[34] Rather, conservative catch limits must be adopted, and stringent regulations enforced. Possibly most importantly, Baywide policies need to be adopted rather than the statewide politics which dominate the Bay today. The Bay needs to be treated as a whole, not in terms of artificial political boundaries. The techniques allowable for oystering should be re-thought, while keeping in mind both the environmental impacts and societal ramifications of any decision. The current cap on watermen's license should be continued, and refined so that only "born-watermen" may work the Bay.

Above all else, in every step of the process the watermen's involvement should be encouraged. Research demonstrates that management practices which are developed in keeping with the

indigenous techniques of the local fishing culture form the most ecological and economically sound policies.[35] The knowledge of these watermen must not be ignored or trivialized. They know their craft far more intimately than a biologist or sociologist ever could. They also know which conservation techniques work, and which ones are self-defeating. The biologist, politician, and conservationist should all pay careful mind to what these fishermen say. The watermen are willing and able to fight for themselves and their way of life. While, among many the current tone is one of downtrodden resignation, the watermen are still heading out in their boats every morning. Fishing the Bay is strongly tied with tradition, and traditional practices have a resilience all their own. Wade Murphy, a Tilghman Islander, keeps his skipjack in her native wood, arguing that despite the economic sensibility of protecting the old boat with fiberglass, if "you wrap her up in glass... you've killed the life out of her."[36] Wade, and the hundreds of watermen like him, while certainly businessmen, are primarily people who wish to live like they always have, and like their ancestors did before them. I think that is a chance worth giving.

END NOTES

[1] "So do the Oysters," *Economist*, 18 December 1993, 25.

[2] Tom Horton, "The Last Skipjack," *The New York Times Magazine*, 13 June 1993, 32.

[3] Tom Horton, *Bay Country: Reflections on the Chesapeake* (New York: The Johns Hopkins University Press, 1987), 110.

[4] Beth Baker, "Botcher of the bay or economic boon," *BioScience* 42 (1992): 744.

[5] Horton, "Skipjack." 29.

[6] Horton, "Skipjack." 35.

[7] Larry Simns (Former head of the Kent County Watermen's Association), interview by Julia Nordhoff and author, 2 December 1994, phone interview.

[8] Horton, "Skipjack." 37.

[9] Simns.

[10] Ronnie Fithian, (Head of the Kent County Watermen's Association), interview by Julia Nordhoff and author, 2 December 1994, phone interview.

[11] Sonia Ortega and John Sutherland, "Recruitment and Growth of the Eastern Oyster, *Crassostrea virginica*, in North Carolina," *Estuaries* 15 (1992): 168.

[12] Simns.

[13] Horton, "Skipjack." 36

[14] Horton, "Skipjack." 36

[15] Don Webster, ed., *Oyster Culture in Maryland* (Maryland: University of Maryland Sea Grant, 1982), *Improving Survival of Seed Oysters*, by Clyde L. MacKenzie Jr., 35.

[16] MacKenzie, 39.

[17] Horton, "Skipjack." 37

[18] Horton, "Skipjack." 37

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[20] Svein Jentoft and Anthony Davis, "Self and Sacrifice: An Investigation of Small Boat Fisher Individualism and Its Implication for Producer Cooperatives," *Human Organization* 52 (1993): 356.

[21] Fithian.

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[25] Thomas J. Cottle, "When you stop you die," *Commonweal* 19 June 1992, 15.

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[28] Robert E. Ulanowicz. and Jon H. Tuttle, "The Trophic Consequences of Oyster Stock Rehabilitation in Chesapeake Bay," *Estuaries* 15 (1992): 298.

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[30] Ulanowicz and Tuttle, 305.

[31] Ulanowicz and Tuttle, 305.

[32] Baker, 744.

[33] Chesapeake Executive Council, *Chesapeake Bay Restoration*

and Protection Plan, (Washington D.C.: EPA, 1985), 26.

[34] Horton, *Bay Country*, 147.

[35] Courtland J. Smith and Susan S. Hanna, "Occupation and Community As Determinants of Fishing Behaviors," *Human Organization* 52 (1993): 300.

[36] Horton, "Skipjack." 34.

WHY THE FRONT HALL DOOR IS OFF-CENTER
(A Villanelle for the Working Man)

BY JENNIFER REDDISH

Of course I know my door was left ill-planed
At precarious angles—like some house pitched
Through a storm. I notice when people crane

Their necks and eyes, staring at the door pane
To figure out what's wrong. They check the hinges
But they always stop, thinking, "I'm insane"—

Like my senile Aunt Flo who complains, bangs
Her cane, hounding me to get it fixed.
But I think of the workman sweating at the plane

Trying to get the wood straight, but leaving it plain
Crooked. He changes clothes, and then drives straight
Home to fix himself a bourbon, feigning

A headache when his wife asks about the day.
He drinks to forget he ruined my molding—
And made odd angles in my front doorway.

The precarious slants used to plague
My mind. One time I kicked the bottom hinge—
It fell with a clack, scraping the wood-frame.
And I realized some doors are better left ill-planed.

SATIRE AND THE USE OF THE MINIATURE IN "THE RAPE OF THE LOCK" AND *GULLIVER'S TRAVELS*

BY JODIE CLARK

The uses of satire in Alexander Pope's "The Rape of the Lock" and in Part I of Jonathan Swift's *Gulliver's Travels* seem exactly opposed. Pope takes a small societal incident (the clipping of a lock of Arabelle Fermor's hair) and blows it to mock epic proportions, whereas Swift describes a kingdom in many ways resembling England, and shrinks it to one-sixth its normal size. Both schemes, however, require that the author pay a close attention to minute detail. Through the eyes of the Lilliputians, what is small to Gulliver becomes gigantic. Because Pope's incident is small by nature, every detail plays a great importance. Thus, the two works share certain characteristics in detail, tone, and inflation of style. By glorifying the miniature their satires provide a humorous mockery of those in power and expose societal wrongs through a shift in perspective. What is truly significant versus what is deemed significant to the people of this time comes into question.

Swift's narrator describes the fascination which his personal possessions inspire in the Lilliputians. After a careful search, a detailed inventory is presented to the king, who is particularly interested in Gulliver's scimitar, which is the length of five Lilliputians: "He then desired me to draw my Scymiter, which, although it had got some Rust by the Sea-Water, was in most Parts exceeding bright."[1] Similarly, the scissors in "The Rape of the Lock," called Clarissa's "two-edg'd Weapon," are drawn from "her shining case,"[2] and are later described as "glitt'ring Forfex."[3] Images of brightness lend these objects an importance

and a sense of the powerful. The intensity of the brightness increases as the tools are put to use, and in both works, there is a vocal reaction. When Gulliver draws his sword: "immediately all the Troops gave a Shout between Terror and Surprize; for the Sun shone clear, and the Reflexion dazzled their Eyes, as I waved the Scymiter to and fro in my Hand."[4] When the Baron cuts off Belinda's lock: "Then flash'd the living Lightning from her Eyes,/And Screams of horror rend th' affrighted Skies."[5] Both authors use the light imagery of the sky for the effect of heavenly importance (the sun and lightning) and both make reference to the effect of the actions on the eyes. There is hyperbole of both cause and effect: the weapon wielders embellish their actions, affecting awe and terror from the others. Immediately after, however, the events are suddenly downplayed. Pope's poetic speaker employs antithesis (a technique often used by Pope): "Not louder Shrieks to pitying Heav'n are cast,/When Husbands or when Lap-dogs breathe their last."[6] Gulliver, himself involved in the exaggerated drawing of his sword, is not capable of such an antithesis; Swift makes use of the Emperor for deemphasis: "His Majesty [...] was much less daunted than I could expect; he ordered me to return it into the Scabbard, and cast it on the Ground."[7] The juxtaposition of the (mock) awe-inspiring imagery with antithesis results in a larger, more complex satire of a small detail; it also adds to the humor.

Even before Gulliver is allowed to display his sword, the Emperor commands an army of troops to stand guard. These are the same Lilliputians who we encounter in the beginning scenes of Gulliver's voyage to Lilliput, armed with tiny bows and arrows which can do little more than repeatedly sting Gulliver. The airy sylphs, charged with guarding Belinda, seem as inadequately equipped. In both cases, the number of guardians is great. In *Gulliver's Travels*: "In the mean time he ordered three thousand of his choices Troops, who then attended him, to surround me at a Distance, with their Bows and Arrows just ready to discharge."[8] In "The Rape of the Lock": "Swift to the Lock a thousand Sprights repair,/A thousand Wings, by turns, blow back the Hair."[9] The uselessness of their efforts is dis-

played when the scissors do their work and a sylph is cut in two. Large numbers of sylphs and troops once again create an atmosphere of importance, but again, there is only nominal significance since their power, even in large groups, is minimal. Both writers draw from the discrepancy between petty actions which seem important and the actual, empty effects of those actions.

The technique of using a large number of eager characters devoted to a ridiculous cause continues in both works to satirize the importance placed on fashion. Large numbers of Lilliputians and sylphs take part in preparing the appearance of Gulliver and Belinda. The amount of attention placed on the main characters of the works is once again, meant to impress. The size of Gulliver, as usual, takes precedence in the scene describing the tailoring of his clothes.

> Two hundred Sempstresses were employed to make me Shirts, and Linnen for my Bed and Table, all of the strongest and coarsest kind they could get; which, however, they were forced to quilt together in several Folds; [. . . .] Three hundred Taylors were employed in the same manner to make me Clothes.[10]

Belinda, due to her beauty rather than her size, receives the same magnitude of attention:

> The busy Sylphs surround their darling Care;
> These set the Head, and those divide the Hair,
> Some fold the Sleeve, while others plait the Gown;[11]

Later, when specific Sylphs are charged with specific tasks, the responsibility of the petticoat requires fifty of them. The attention continues:

> Some, Orb in Orb, around the Nymph extend,
> Some thrid the mazy Ringlets of her Hair,
> Some hang upon the Pendants of her Ear;[12]

The success of this satire of fashion in both cases lies, once again, in the precise detail and the juxtaposition of enormousness of the project and the minimal size of the workers.

In "The Rape of the Lock," the satire of fashion-conscious Belinda leads to a more general satire of male-female relations. A central theme of the work is the battle of the sexes, and it begins as she enters the street. Men all around become sexually entranced by her beauty:

> But ev'ry eye was fixed on her alone.
> On her Breast a sparkling Cross she word,
> Which Jews might kiss and Infidels adore.[13]

The poetic speaker here enumerates the details which attract men: her face (specifically her eyes), her grace, the small ringlets of hair on her neck. Swift's sexual parody involves a larger scale and more graphic imagery. Gulliver as a sexual figure inspires thoughts of battle and dominance. Although it is not the battle of the sexes to which Pope alludes, there is a comment on how the sexual does relate to war. It is as the troops are lined up for battle that they exhibit reactions to Gulliver's genitals:

> [The Emperor] desired I would stand like a Colossus, with my Legs as far asunder as I conveniently could. He then commanded his General [...] to draw up the Troops in close Order, and march them under me; the Foot by Twenty-four in a Breast, and the Horse by Sixteen, with Drums beating, Colours flying, and Pikes advanced. This Body consisted of three Thousand Foot, and a Thousand Horse. [...] some of the younger Officers [turned] up their Eyes as they passed under me. And, to confess the Truth, my Breeches were at that Time in so ill a Condition, that they afforded some Opportunities for Laughter and Admiration.[14]

This passage uses once again, outlandish proportions in both

Gulliver's size and the numbers in the army under him to juxtapose the sexual with war. Sexuality as portrayed through battle is achieved by Pope with outlandish proportions of style. Viewed as she leaves her house, Belinda's beauty is described as aiding in "the Destruction of Mankind."[15] Next, the card game between Belinda and the Baron, which, mocking the epic battle, contains explicit overtones of the battle of the sexes. Once again, the sexual and war images are juxtaposed:

> The hoary Majesty of Spades appears;
> Puts forth one manly Leg, to sight reveal'd
> The rest his many-colour'd Robe conceal'd.[16]

Another passage in Rape of the Lock which surprisingly resembles the scene of Gulliver's spread legs describes the king of clubs: "What boots the Regal Circle on his Head,/His Giant Limbs in State unwieldy spread?"[17] The success of the scene lies in its complexity: the use of an exaggerated style to mock both the epic battle and the game of ombre, while presenting an accurate description of the sexual tension between not only Belinda and the Baron, but between all men and women of this time.

Pope's Rape of the Lock satirizes the rich and fashionable, while *Gulliver's Travels* is more a satire of the state of England. In both cases, the confused proportions are effective because they have reality as a basis. The families involved with the incident concerning Arabella Fermor's hair had already exaggerated its implications before Pope began his satire. Swift is dealing largely with the petty concerns of the parties of the English government. Through dramatization of details, exaggeration of style, and imagery which quickly fluctuates from the large to the small, both Pope and Swift achieve, at the same time, ridiculousness, humor, and accuracy. What is underemphasized is as important in their works: honor in Rape of the Lock, as personified by the sylphs, proves to consist of the same nothingness that characterizes them. A rational social decorum does not even play a role. Reason and insight in government and society in Part One of

Gulliver's Travels proves not to exist; gross displays of ridiculousness replace these qualities. The lack of emphasis in both works results in obvious absence, bringing a keener understanding of what is missing in the society and government of England, and how these qualities are replaced by the outlandish.

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3 Ibid, 3.147.

4 Swift, *Gulliver's Travels*, 19.

5 Pope, "The Rape of the Lock," 3.155-6.

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7 Swift, *Gulliver's Travels* , 19. 8 Ibid.

9 Pope, "The Rape of the Lock," 3.135-6.

10 Swift, *Gulliver's Travels* , 44.

11 Pope, "The Rape of the Lock," 1.145-7.

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13 Ibid., 2.6-8.

14 Swift, *Gulliver's Travels*, 24-25.

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16 Ibid., 3.56-8.

17 Ibid., 3.71-2.

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FERMAT'S LAST "THEOREM" AND ITS HISTORY

BY DAVID GEORGE

Upon reading Proposition II,8 of Bachet de Méziriac's 1621 edition of Diophantus' *Arithmetica*, Pierre de Fermat wrote the now, legendary marginal comment:

> But one cannot split a cube into two cubes, nor a quadratoquadrate[that is, fourth power] into two quadratoquadrates, nor in general any power in *infinitum* beyond the square into two like powers. I have uncovered a marvelous demonstration indeedof this, but the narrowness of the margin will not contain it.[1]

Written algebraically, Fermat's conjecture or "theorem" reads *Fermat's Last Theorem* The equation $x^n + y^n = z^n$ is impossible to solve with integers x,y,z if $n \geq 3$.

This conjecture is at once one of the most believable and yet difficult to prove in all of mathematics. In hindsight Fermat's claimed proof is suspect given the complexity of recent attempted proofs of the theorem compared with the naive method he apparently proposed to follow. In the words of Michael Mahoney

> Despite the legend's dramatic appeal, however, more is wrong with it than merely that Bachet's edition of Diophantus had extremely wide margins, wide enough for Fermat to insert at other points marginalia up to 17 times as long as the one just cited, or that a professional lawyer and prominent

member of the Parliament of Toulouse was unlikely to run out of writing paper.

Fermat attacked specific problems and then would generalize the result "often farther than logic would dictate"[2]. This approach to pure mathematics had its problems. Fermat would test his intuition with a few examples and if the conjecture still held he confidently felt it was true. Pure mathematicians must concern themselves with every possible situation. A theorem is considered factual only after a formal , in this case algebraic, proof has been produced. If no counterexamples are immediately available, then the mathematician's intuition may be right, but he cannot claim he has a proof.

Fermat felt his last theorem to be true after using his famous "Method of Infinite Descent" on the specific case n = 4. The infinite descent argument is an easy concept to understand. The mathematician assumes there exists a positive integer solution to whatever equation he or she is considering, call that solution z_1. The mathematician then shows that another positive integer solution, z_2, smaller than z_1, is possible based on the assumption z_1 exists. He or she then shows a third solution, smaller than the second exists based on the assumptions z_1 and z_2 exist. An infinite list of solutions is created. Each positive solution descends in value so that $z_1>z_2>z_3>z_4>\ldots$ The mathematician now has arrived at a contradiction based on the existence of z_1 as a solution because there are not an infinite number of positive integers less than z_1. Therefore z_1 cannot be a solution to the equation. Although it appears to the naked eye that this method would work for all cases it does not. The Method of Infinite Descent "makes a quantum jump in difficulty for $n \geq 5$; for $n \geq 23$, the method fails altogether"[3].

To illustrate Fermat's method we use the approach to prove the following theorem:
There are no integral solutions to the equation $x^4 + y^4 = z^2$ $x \neq 0$, $y \neq 0$, $z \neq 0$.

Notice that the proof of this theorem proves the special case

n=4 of Fermat's theorem.. If x_0, y_0, z_0 were a positive solution to $x^4 + y^4 = z^4$, then x_0, y_0, z_0^2 would satisfy $x^4 + y^4 = z^2$. Thus if we can show the existence of a solution to $x^4 + y^4 = z^2$ leads to a contradiction, then no solution can exist for the equation $x^4 + y^4 = z^4$ which is the special case n = 4 of Fermat's Last Theorem. The strategy is as follows. We will suppose x_1, y_1, z_1 provide a solution to the equation $x^4 + y^4 = z^2$ with x_1, y_1, z_1 having no common factors, then we will show there is a second solution x_2, y_2, z_2 with all three positive and having no common factors, and $0 < z_2 < z_1$. Repeating the same argument, there is a third solution (x_3, y_3, z_3) with x_3, y_3, and z_3 all positive, with no common factors, and $0 < z_3 < z_2$. Thus each solution leads to another, smaller solution, and of particular importance, an infinite sequence of positive integers

$z_1 > z_2 > z_3 > z_4 > z_5 > 0$

is generated. However an infinite sequence is impossible because there are exactly $z_1 - 1$ positive integers between z_1 and 0; the sequence must end after at most z_1 terms. Thus the assumption that $x^4 + y^4 = z^2$ has a solution has led to a contradiction. Therefore the equation has no integral solutions.

Proof [Fermat] Before constructing the Infinite Descent, we need to discuss Pythagorean triples. A Pythagorean triple is a set of three numbers x, y, z such that $x^2 + y^2 = z^2$. Pythagorean triples are a solution to Fermat's theorem in the case n = 2. An example is 3, 4, 5: $3^2 + 4^2 = 5^2$. We will consider in particular primitive triples x, y, z which have no common factors. The form and properties of primitive triples are well determined and have long been understood. In fact it is known given a primitive Pythagorean triple there exist two numbers u and v, one odd and the other even, having no common factors satisfying $x = u^2 - v^2$, $y = 2uv$, and $z = u^2 + v^2$.

Now suppose x_1, y_1, z_1 are a solution to $x^4 + y^4 = z^2$. Then x_1, y_1, z_1 fit the form of a Pythagorean triple.

$(x_1^2)^2 + (y_1^2)^2 = z_1^2$.

By our above knowledge of Pyhtagorean triples we are able to write x_1, y_1, and z_1 in the following forms:

$$x_1^2 = u^2 - v^2, \quad y_1^2 = 2uv, \quad z_1 = u^2 + v^2, \qquad (1)$$

with one of u and v odd and the other even. It follows from (1) that $x_1^2 + v^2 = u^2$. (x_1,v,u) is a primitive Pythagorean triple also as x_1,v,u have no common factors. Therefore, again applying our knowledge of the triples, there exist positive integers a and b such that

$a^2 + b^2 = u$, $2ab = v$, (2).

Now by (1) it is possible to state specifically that

$y_1^2 = u(2v)$ (3).

Thus we have two positive integers with no common factors whose product is a perfect square. It is easy to prove this implies u and 2v are also perfect squares. Thus we can find positive integers, call them z_2 and c, such that

$u = z_2^2$, $2v = c^2$.

We know c is even as c*c is even. If c were odd c*c would be odd also. Since c is even we can write it as 2 times a number, d, c = 2d and then $v = 2d^2$. Thus

$ab = \frac{v}{2} = d^2$.

But a and b have no common factors and since they are the product of perfect squares, there exist positive integers x_2 and y_2 with no common factors such that

$a = x_2^2$, $b = y_2^2$.

Replacing a,b,u by x_2^2, y_2^2, and z_2^2, respectively, $a^2 + b^2 = u$ from (2) becomes

$x_2^4 + y_2^4 = z_2^2$. (4)

It has already been established that x_2, y_2, z_2 are positive integers with no common factors. Finally, since z_2 and v are positive integers,

$0 < z_2 \leq z_2^4 = u^2 < u^2 + v^2 = z_1$.

The key parts of this inequality are $0 < z_2 < z_1$. We have just shown that for any positive solution to the original equation there is always another and smaller, positive solution. We have constructed the infinite list of descending positive solutions. This completes the proof as we have arrived at a contradiction, thus showing no solutions exist.

In the 350 years since Fermat posed this conjecture many mathematicians of the first rank have attempted to prove it. "Many amateurs were encouraged to work on the problem by a

prize of 100 000 marks offered for a proof (but not a disproof) of the theorem in the will of Paul Wolfskehl in 1908."[4] The award is to be distributed by the Academy of Science at Göttingen. The Academy has been kept busy rejecting proof attempts. A brief chronological history of important attempts is found in the following chart.[5]

1659	Fermat	FLT is true for n = 4.
1753	Euler	FLT is true for n = 3.
1825	Dirichlet, Legendre	FLT is true for n = 5.
1839	Lamé	FLT is true for n = 7.
1847	Kummer	FLT is true for n < 37 (using his powerful theorem that FLT is true whenever the exponent is a "regular prime").
1857	Kummer	FLT is true for $n \leq 100$ (using a criterion that works on some ir regular primes).
1930-7	Vandiver	FLT is true for $n \leq 617$ (using a calculator and improvements to Kummer's criterion).
1953	Inkeri	If (x,y,z) is a primitive counterexample to FLT with exponent p (p prime), then $x > [(2p^3 + p) / \log(3p)]^p$. Hence by the 1991 result below, x has at least 17 million digits.

1954	D. H. Lehmer, E. Lehmer, and Vandiver	FLT is true for $n \leq 2500$ (using a high-speed com puter).
1976	Wagstaff	FLT is true for $n \leq 125,000$.
1983	Faltings	For every n ≥ 3, Fermat's equation has only finitely many primitive solutions.
1985	Granville, Heath-Brown	FLT is true for "almost all" expo nents n.
1987	Tanner and Wag-staff	FLT is true for $n \leq 150,000$.

Three sets of findings from this list are especially important. The first is Faltings' proof that if solutions did exist only finitely many would exist for every exponent greater than or equal to 3. This finding is listed first as it gave hope to other mathematicians that some sort elimination may be possible. However Falting's proof did not give others any knowledge as how to find these solutions to be impossible.

Another significant theorem came from Granville and Heath-Brown:

Fermat's last theorem is true for almost all exponents.

To understand the importance of this theorem we need to discuss the definition of almost all. 99.9% is a very conservative estimate of how many (almost all) exponents satisfy Fermat's theorem, but it does not prove Fermat's Last Theorem because it does not treat every possible case. The theorem gave hope to the mathematical community. If someone could just extend the properties

of Granville and Heath-Brown's findings then the proof would be complete. Thus far that seemingly feasible task has proved to be impossible.

Arguably the most important contributions made to mathematics while attempting to prove Fermat's last theorem were given by Kummer. He is generally credited with the concept of ideal numbers as a product of his work on Fermat's Last Theorem.

> It was the fundamental discovery of Kummer that the set of all complex integers defined by an nth root of unity could be so enlarged by the introduction of ideal numbers that unique factorization into primes would prevail in the enlarged set, which would therefore obey the laws of arithmetic as regards multiplication and division.[6]

On the other hand he is wrongfully accused of a famous fallacious assumption while trying to prove the theorem. In the words of Charles Eynden, "An often-repeated story says that in the 1840s Kummer thought he had a proof based on doing arithmetic in certain domains of algebraic integers... The story goes that Kummer's proof assumed that an element of any such domain can always be written as the product of primes in a unique way, a property that in fact holds in some, but not all, cases. Kummer's supposed proof has never been found, and in general the story is not supported by contemporary documents." The interesting issue here according to Eynden, is that Kummer had published examples of domains where unique factorization did not hold three years prior to his supposed proof attempt of Fermat's last theorem. But "no written evidence has been found that he had ever assumed that such domains did not exist."[7]

It seems even more absurd to believe Kummer even thought of trying to prove Fermat's last theorem by the unique factorization of complex integers given that he pointed out this fallacy in Lamé's proof. "E. E. Kummer pointed out the falsity of Lamé's assumption that every complex integer can be decomposed into

primes in a single way."[8] Why would he then use a notion he disproved unless he had amnesia?

What Kummer did prove was that Fermat's last theorem held for all 'regular' primes. This is a crucial fact because all numbers can be decomposed into prime numbers. "A heuristic argument suggests that roughly 60.653% ($= 1/\sqrt{e}$) of the primes ought to be regular."[9] One problem is no one has been able to prove an infinite number of regular primes exist.

Was Kummer merely another mathematician of the first rank who was only able to prove a special case of Fermat's last theorem, or were his contributions greater than that? In his attempt to prove Fermat's last theorem Kummer came upon and roughly defined ideal numbers which, since have been fundamental especially in the hands of Dedekind. A gold medal of value 3000 francs was offered by the French Academy of Sciences for a complete proof of Fermat's last theorem. The prize was awarded to Kummer in 1857 for his investigations on complex integers, although he was not a competitor.[10] Therefore of the listed attempts at proving Fermat's theorem this author claims Kummer's results were the most important contributions.

The most recent, as well as most ambitious, attempted on Fermat's Last Theorem has been made by Andrew Wiles of the Princeton Institute for Advanced Study. In June of 1993, he had claimed he found a proof of the theorem, but a significant mistake was found. On October 25, 1994 Wiles released two manuscripts claiming to prove the result. The two papers were entitled "Modular elliptic curves and Fermat's Last Theorem" and "Ring theoretic properties of certain Hecke algebras." The second was jointly written with colleague Richard Taylor. These papers establish many special cases of the so called Shimura-Taniyama Conjecture in Number Theory which have implications for all of mathematics. In particular Kenneth Ribet earlier had shown some special cases of this conjecture imply Fermat's theorem. The special cases covered by Wiles' proof, if correct, would imply Fermat's theorem.

On October 25, 1994 Karl Rubin of Ohio State released an e-

mail message saying "While it is wise to be cautious for a little while longer, there is certainly reason for optimism"[11]. Maybe Wiles has solved the problem. The world will not know until experts have combed the paper for errors. Fermat once wrote, "And perhaps posterity will thank me for having shown it that the ancients did not know everything." Perhaps posterity will do the same for Wiles for having shown he knew more than Fermat.

While it is doubted Fermat had a proof, he is given credit for inspiring 350 years of work. In the words of Michael Mahoney:

> Although the "last theorem" almost certainly was not in fact Fermat's last theorem in number theory, it may well serve the purpose here. It sums up Fermat's career, both in number theory and mathematics as a whole. It is shrouded in mystery because Fermat couldnot or would not find the time to record his "proof" for posterity, or even for himself. The "proof" probably was no proof, because Fermat could not be bothered with detailed demonstrations of theorems his superb mathematical intuition told him were true. The theorem probably is true because that intuition seldom erred. And Fermat's contributions to number theory, unlike his work in other fields, never slipped into ob-scurity, because the 'last theorem,' together with manyothers, was a true theorem lacking a proof. No mathematician can resist that!

In conclusion, Fermat is an example of someone with an uncanny intuition for guessing theorems, but also with apparently little perseverance, or lack of paper, for proof writing. To this writer's knowledge Fermat's Last Theorem is the only unproved conjecture to earn the title theorem.

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3 Ibid

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WHEN MY HOUSE BURNS UP

BY RYAN WALKER

A half-burnt house is a loose-wrapped mummy.
What the fire leaves behind
The dank and smokey grounds will not
Let go: old report cards, cancelled checks,
Warranty papers stuffed beneath cardboard lids
That cannot close; my Aunt Virginia's hope chest
And Grandfather's pipes;
Poems, paintings, sketches, stories, and socks;
My bed, rug, to-do list.

Some distance away I see smoke
Spread its wings and slip through the clouds.
It's someone else's house, I think, turning
The corner to my street—and by the time I join
The spectators behind the yellow tape,
I'll be right.

TAOISM: A CURE FOR WESTERN ANXIETY

BY TED KNIGHT

> ... [I]n the final two chapters of the intended seven [for *The Watercourse Way*] Alan [Watts] hoped to let it be seen how the ancient timeless Chinese wisdom [of Taoism] was medicine for the ills of the West. Yet, paradoxically, it must not be taken as medicine, an intellectually swallowed "pill," but allowed joyously to infuse our total being and so transform our individual lives and through them our society.
>
> Al Chung-liang Huang
> Foreword, *The Watercourse Way*[1]

Attempting to understand and explain Taoism as a westerner is perhaps one of the most difficult tasks I can imagine By nature, our overly scientific, "black-and-white" western minds are ill-prepared to even begin to delve into the concept of the Tao. As an initial question, many are compelled to ask: "Is Taoism a religion or a philosophy?" That is our "nature" as westerners: we want solid, concrete answers. We want to know if there is a God in Taoism, we want to know if there is salvation, we want to know what we have to "believe." I believe that the best way to answer this fundamental (but poorly-formulated) question about the nature of Taoism is to say that it is "a way of looking at things." And I also believe that it is a beautiful "way of looking at things." When understood and absorbed, I think the Tao comes as a psychological balm for us in the West; and when I speak of psychological, I do not mean to

refer to "the head" or "the mind." Taoism can ease our "hearts" and comfort our spirits. The way we "look at things" is the essence of our being.

Love the world as your own self; then you can truly care for all things.

—Lao Tzu, *Tao Te Ching*[2]

The Yin and Yang Polarity
Our view of the World around us

> Under heaven all can see beauty as beauty only because there is ugliness.
> All can know good as good only because there is evil.
> Therefore having and not having arise together.[3]

The world around us consists of extremes: light and dark, before and after, good and evil. It is interesting that in the West we refer to these qualities as "opposites," as that is precisely the way we see them—as opposing forces. We often designate one side of the pair of opposites as the more desirable one, and go so far as try to eradicate the undesirable side. We believe things can be "improved" or "advanced" or "made right," and we try to achieve only the "positive" effects. This is the object of much of our efforts. For instance, we spend much of our time as parents trying to guard our children from illnesses. However, it is a proven fact that children who have been sick frequently grow up to be healthier adults because they have developed immunities to all of the various strains of viruses that they have been subjected to.

This analogy of the fruitlessness of struggling to experience only the good does much to explain the philosophy of Taoism. The Taoist sees the two forces in the world as *Yin* and *Yang*, which are "negative" and "positive," respectively. Negative and positive, however, should not be interpreted as "bad"

and "good." *Yin* serves as a metaphor for the "feminine" side, associated with darkness, death, and retraction, while *Yang* symbolizes the "masculine," associated with brightness, vibrance, and "creational outpouring[4]." Far from conflicting with each other, it is the relationship between the two that is essential to harmony in the universe. *Yin* and *Yang* are best thought of not as warring enemies, but, as Alan Watts says, "lovers wrestling" with each other.[5] Bound together, the two poles are inseparable and necessary for "the whole" to exist. One must never "defeat" the other, or the harmony would be destroyed. It is as Watts says: "+ and - are different aspects of one and the same system, and ...the disappearance of either one of them would be the disappearance of the system."[6]

This balance between the two, then, is a circular action in the universe, analogous to coming and going, giving and taking, rising and falling. It is this cyclical process that westerners find so hard to understand because it is not consistent with the nature of our thought. Our thought has developed in a lineal pattern. We are accustomed to a start and a finish, but we cannot fathom another start after the finish. In almost every aspect of our culture this is so, particularly in the notion of what we call "progress." Technology is meant to guide us from a "primitive" point to an "advanced" stage. We focus only on the aspect of what Taoists describe as "coming into being." Equally important is the process of things "going back to the source." We do not realize that "being" is paired with the contrasting quality of "non-being,"[7] and that in missing this, we are seeing and living in only one side of the story, so to speak. "An empty vessel" is a symbol in the Taoist philosophy, meaning that there are no "fixed" substances, and that all material objects are in a constant state of flux: emanating from the source of non-being, and then returning. Westerners cannot get past the view that all substances are fixed, that they are simply there—and therefore we miss the beauty. Merely seeing the material reality around us (or, what Lao Tzu calls "the ten thousand things"), we are ignorant of the full rhythm of the universe.

The ten thousand things rise and fall while the Self watches
their return.
They grow and flourish and then return to the source.
Returning to the source is stillness, which is the way of
nature.
The way of nature is unchanging.

Do you think you can take over the universe and improve it?
I do not believe it can be done.
The universe is sacred.
You cannot improve it.
If you try to change it, you will ruin it.
If you try to hold it, you will lose it.[8]

Despite our technological knowledge, we do not understand nature. Viewing the "ten thousand things" alternately as our hoard to use as we please, or garbage to be unceremoniously disposed of, we try to manipulate our surroundings. As the earth groans and issues forth warning signs that our thoughtless plundering and abuse has gone too far, we continue to try to satiate our appetite for what we repugnantly view as "the good life." In struggling to harness it, we are unable to think of ourselves as being what we are: a part of nature.

Selflessness
The Relegation of the Ego

When an archer is shooting for nothing
He has all his skill.
If he shoots for a brass buckle
He is already nervous.
If he shoots for a prize of gold
He goes blind
Or sees two targets—
He is out of his mind!

His skill has not changed. But the prize
Divides him. He cares.
He thinks more of winning
Than of shooting—
And the need to win
Drains him of power.[9]

—Chuang Tzu[10]

In order to follow the Tao, we must learn that the Ego will mislead us. Here, again, is a challenge for us as westerners; for there is no question that, by nature, we are dominated by our egos. In seeing only the "manifestations," we are rooted to desires. Just as an archer finds his aim to be off when he is shooting for a handsome prize, so are we distracted and deceived when the Ego is too strong within us. The true Self is that which is in tune with the nature of our being. The Ego is that part which imposes on us a consciousness of having a separate existence.

The first step toward lessening the importance we place on the Ego is realizing that we are a part of the universe. Just as the ten thousand things come into being, then return to the source, so do we. Alan Watts puts things directly: "It is a matter of realizing that oneself and nature are one and the same process."[11] We try to manipulate our environment because we see it as separate from, or subordinate to, ourselves. When one looks at one's surroundings as fellow manifestations of the same source and as parts of the same peace, it is an altogether different matter. Such is the wisdom of the Tao.

Perhaps the most important consequence of relegating the Ego is that one does not become so concerned with one's own fate. Our tendency in the West is to ask, "Is there an afterlife?" "When I die, what will happen to me?" These questions illustrate our fears. When our egos are powerful, so in turn are our fears and desires. The phantoms of these fears and desires make us stray from the path. In attempting to prolong life

unnaturally, we lose sight of our nature. As manifestations of the Tao ourselves, we are in a state of flux, as is everything around us, and we are meant to flow back into the reservoir of non-being. Our anxieties stem from our failure to see our own place in the universe. Perhaps, more importantly, we can't find the significance of our place in the universe. Death frightens us, because we question what personal tie there might be between us and the universe, and if there is a connection, will it remain after we die? This fear, again, is a function of the Ego.

> He who knows how to live can walk abroad
> Without fear of rhinoceros or tiger.
> He will not be wounded in battle.
> For in him rhinoceroses can find no place to thrust their horn,
> Tigers no place to use their claws,
> And weapons no place to pierce.
> Why is this so?
> Because he has no place for death to enter.
>
> Being at one with the Tao is eternal.
> And though the body dies, the Tao will never pass away.[12]

Our significance is as a manifestation of the Tao. It is within us, just as we are a part of it. Through "emptying hearts and weakening ambitions,"[13] we feel a different sort of "importance" by feeling the rhythms of nature in our being. This is as it should be—the way of the Tao.

The Tao
The Principles of Living According to the Natural Rhythm of Things

It is rather an intimidating task to begin to try to explain the Tao when the first words of the *Tao Te Ching* are: "The Tao that can be told is not the eternal Tao."[14] To describe the Tao is to define the undefinable. It is somewhat an equivalent of the sort of thing Ludwig Wittgenstein claimed could not be *said*, but

merely *shown*. The *Tao Te Ching* is replete with simplistic metaphors that seemingly contradict themselves, but in actuality *show* what they are not *saying*. A literal, so-called "scientific" examination of the *Tao Te Ching* would simply glean no valuable meaning from the words. Much of the beauty of Taoism is in the use of metaphor; the *Tao Te Ching* is one of the most beautiful books I have ever read. Whenever I am in doubt, I feel I must go back to its simplicity to discover the nature of the Tao. The words of Lao Tzu (as well as the writings of Chuang Tzu) truly *show* the Tao most effectively.

"Tao" can be translated in a variety of ways, but the most common choice is "way." The Tao is the way, or the path, we must take to be in harmony with the flow of nature. The Tao is, put simply, "the way things are,"[15] or "the ultimate reality of the universe."[16] It is the process of things emanating from the source, flourishing for a time, then returning to the state of non-being. It is the way nature works. It is the natural flow of things. It is the eternal "life" of the universe. But of course it is actually none of these, because the true Tao cannot be named. It is truly so much more than this.

> The valley spirit never dies;
> It is the woman, primal mother.
> Her gateway is the root of heaven and earth.[17]
>
> I am nourished by the great mother.[18]

The Tao is interestingly often described with female attributes, though this is certainly not to say that the Tao is more similar to *Yin* than *Yang*. These metaphors comparing the Tao with womanliness are completely unrelated to the harmony of male and female in the physical world around us. Tao is the "primal mother", for all things come from the depths of the Tao. The process of creation is linked to the female. The Tao "nourishes" and sustains us just as a mother does for her new born babe. The mysterious "roots of heaven and earth" seem much

like the womb—within darkness there is a source from which life springs outward. The cyclical nature of the inward and outward flow of being and non-being is synonymous with a woman's cycle of menstruation. Also, the Tao is often merely thought of as the way things happen to be,[19] implying almost a loose passivity which is associated with female qualities. We are not "ruled" by the Tao; we are not "manipulated" by the Tao. It is almost as if it were our own, kind and giving mother.

A logical question from a western perspective is: *How* do we live a life in tune with the Tao? Here the concepts of the *te* and *wu-wei* come in. *Te* is translated most commonly as meaning "virtue," not in a moralistic sense, but in a simplistic one. The *te* is the natural potential within all of us through which the Tao can infuse itself into our being. The *te* is a sort of "natural grace," one that is not contrived or artificial,[20] but an inherent quality of being. It is not flashy or awe-inspiring—often, in fact, it is seemingly "ordinary" and unassuming.[21] In his books that compare Taoism with Winnie-the-Pooh characters, Benjamin Hoff described Piglet as a good example of one with a strong quality of *te*.[22] It is the simple beauty of this meek and mild character that can be thought of as having very much to do with the concept of *te*. The symbol of *te* is an uncarved block—a simple object with the potential to be quite useful. Whether *te* manifests itself as a particular skill or simply as a sort of honest value of being, it is that which is within our "hearts" that is capable of "stepping out" to help us perform actions of beauty, or "do right," spontaneously.

Wu-wei is translated as "non-action." It is the process of "going with the grain," and following the natural flow of things. It is not complacency or laziness by any means;[23] it is the *action* of "non-action." It is exactly what we don't practice in the West—the process of *not* going against nature. Alan Watts describes *wu-wei* as "the life-style of one who follows the Tao."[24] *Wu-wei* is the Tao in action. When we understand and see "the way things work," we realize that *forcing* things is a futile expenditure of energy.

The softest thing in the universe
Overcomes the hardest thing in the universe.
That without substance can enter where there is no room.
Hence I know the value of non-action.

Teaching without words and work without doing
Are understood by very few.

A knee-jerk reaction by many westerners to the concept of "non-action" is to question whether it simply means to "sit there and watch the world pass you by." This is a result of our misunderstanding, our impatience, and our "antsy" nature. We assume that if we do not *do* anything, things will become chaotic and out of our control. We find it difficult to understand that the universe takes care of itself. As part of it, we have a "role" to play, but that role is in fact no bigger than the roles of every thing around us. We are often so arrogant as to think that the world needs us to take care of it. We believe that such phenomena as shopping malls and submarines and jet engines are a triumph of man over his element. The fact is that we have no need to (and can't) triumph over our environment; our surroundings are to be worked with, not worked against. Many technological advances have been positive—not all of our inventions have been negative for the earth—but it is important to realize that nature is not something to be conquered, and that pursuit of such a goal is futile and destructive.

Practice of *wu-wei* is not limited to our relationship with the environment. In every aspect of our lives, there is a natural flow of "energy" that we can "work with." In being overly concerned with vanity, in attempting to force people to change their nature, in trying to make all of our experiences "good," in refusing to accept death, we are struggling against the flow. Much of the pains and anxieties we feel in the West are due to our failure to understand this. In acting spontaneously and naturally, we are in harmony with the way things are.

The quality within us, then, that links us to the Tao is the virtue of *te*. Perhaps we might discover it in a very subtle part of our lives, perhaps it will come to us in an epiphany. The way of life that is in accordance with the Tao is *wu-wei*; and *wu-wei* is what we should practice. When one realizes the natural flow of energy, he finds himself following the rhythm of it, and he is at one with the Tao.

The Sage
The World Through the Eyes of the Enlightened

> The five colors blind the eye.
> The five tones deafen the ear.
> The five flavors dull the taste.
> Racing and hunting madden the mind.
> Precious things lead one astray.
> Therefore the sage is guided by what he feels and not what
> he sees.
> He lets go of that and chooses this.

When one is enlightened to the way of the Tao, he understands and feels the peace of the universe through his relationship with it. One that has achieved this level is called the "sage." The sage recognizes his place in the universe as a temporary manifestation of the Tao. He feels the rhythm of the Tao in his daily life, and expends only as much energy as necessary, riding the wave of the constant unchanging flow. In "doing nothing," "teaching no-talking," "working, yet not taking credit,"[25] he realizes that the source of greatness within him is not his own to claim. In letting beauty come through his being selflessly, he makes no pretenses of causing it or being able to *teach* it, as if it were something finite that he or anyone else could know. Taoism is not to be learned scholastically; it is not intellectual knowledge. It can only be *felt*, not known or expressed. Thus in appearance and demeanor, the sage is usually not at all conspicuous. Far from some flashy guru with disciples on all sides, the sage is as

unassuming and subtle as the virtue of *te*. It is a Taoist adage that "the greatest man is Nobody." [26] Fulfillment and recognition are not goals of Taoism—these are desires of the Ego-consciousness. Becoming in tune with the Tao, one does not feel as if some sort of recognition is deserved for having done so—it is so natural, it is merely the way things should be.

> The man in whom Tao
> Acts without impediment
> Harms no other being
> By his actions
> Yet he does not know himself
> To be "kind," to be "gentle."[27]

The way of the Tao will always lead us to "do the right thing" spontaneously, without the need to think about it, as I have said. When the right thing is always done, it need not be thought of as "right"—it is simply what is done. This is what Tao is. Lao Tzu wrote that "when the great Tao is forgotten, kindness and morality arise."[28] The truth is that these traits are not realized until they are no longer automatically and spontaneously exercised. Taoism does not require morality and other such qualities, because these concepts are built into the system.

The sage therefore sees great things through his enlightened eyes. He sees the unchanging, eternal flow of the universe in its inward and outward cycle. He sees the ten thousand things emanating out from the center, joining him briefly in their manifestation, then returning to the essence of non-being. He realizes that this beautiful pattern is endless. He is kind, good, and wise without contrivance. He is not swayed by fears or desires. He understands that within himself and the things around him is the breath of the universe. He sees that things are and should be at balance with each other. He simply and effortlessly lives his life.

And this is a beautiful way of looking at things.

END NOTES

[1] Al Chung-liang Huang, "Foreword" to *The Watercourse Way*, by Alan Watts. New York: Pantheon, 1975. p. x

[2] *Tao Te Ching*, by Lao-Tzu (translation by Gia-Fu Feng & Jane English). New York: Vintage Books, 1989. 15 (ch. 13)

[3] Lao Tzu 4 (ch. 2)

[4] "Foreword" to *Tao Te Ching*, by Jacob Needleman. p. xxii

[5] Watts 23

[6] Watts 20

[7] Watts 23

[8] Lao Tzu 18 (ch. 16)

[9] Lao Tzu 31 (ch. 29)

[10] *The Way Of Chuang Tzu*, by Thomas Merton. New York: New Directions Publishing, 1965. p. 36

[11] These quotes from Thomas Merton are interpretive, or imitative, of what Chuang Tzu actually said. They are based on Merton's five years of study on the best Western translations of Chuang Tzu, and are, in all likelihood, extremely similar to the original sayings.

[12] Watts 32

[13] Lao Tzu 52 (ch. 50)

[14] Lao Tzu 18 (ch. 16)

[15] Lao Tzu 5 (ch.3)

[16] Lao Tzu 3 (ch. 1)

[17] Needleman, "Foreword" to *Tao Te Ching*, p.viii

[18] Watts 40

[19] Lao Tzu 8 (ch. 6)

[20] Lao Tzu 22 (ch. 20)

[21] Watts 38

[22] Watts 108

[23] Watts 107

[24] I read the Benjamin Hoff books some time ago, and merely refer to them in passing. The books are *The Tao of Pooh*, and *The Te of Piglet*.

[24] Watts 75

[25] Watts 76

[26] Lao Tzu 43 (ch. 45)
[27] Lao Tzu 14 (ch. 12)
[28] Lao Tzu 4 (ch.2)
[29] Merton 92
[30] Merton 91
[31] Lao Tzu 20 (ch. 18)

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CAJUN ETHNICITY

BY JOHN O'HEARN

When one thinks about ethnicity and ethnic groups within the United States of America, the mind quickly focuses on either immigrant populations or indigenous Native Americans. However, these are by no means the only examples of ethnic groups. For close to three centuries there has been a distinct and thriving culture, quite distinct from mainstream U.S. culture in southwestern Louisiana. These people, the Cajuns, descended from immigrants expelled from French Acadia in Canada by the British empire in the late 18th century. As political refugees, they traveled the world looking for a suitable place to settle, before eventually finding a safe haven in Louisiana.

Over the past 300 years the Cajuns created a unique and vital culture, which remained, due to internal economic polarization, in almost complete isolation. However, around the beginning of this century, Cajun culture, for reasons that will be addressed in this paper, was forcibly Americanized. This Americanization period, which lasted for close to 50 years, was due to a combination of political, cultural, and economic reasons. Beginning in the 1960's a revitalization of Cajun culture began; yet, this revitalized culture was not the same culture as before its Americanization. Rather, Cajun culture and identity have been consciously recreated in order to preserve themselves while still accommodating the demands and pressures of the modern world.

This recreation or revitalization of Cajun culture is by no means a unique phenomenon, but a fairly common occur-

rence throughout the world in places where cultural minorities are forced to assimilate with a more politically powerful mainstream culture. The Huron Indians of modern Canada and the Bretons of south and south-east France are but two examples. In all such cases conscious shifts in priorities and symbolism are made. Certain concessions have to be made. The Cajuns of southwest Louisiana were forced to make certain changes in their recreated culture to meet the demands of an unavoidably modernizing world. The Cajuns consciously decided to promote cultural characteristics that allowed them to retain a measure of their distinctive identity. Today Cajuns view themselves as Americans, but also strive to emphasize their own distinct cultural background, or in other words their "Cajuness."

I acquired the data for this paper over a two week period of study in and around Eunice, Louisiana. [1] I collected the data through informal conversation with several adults and observation at several meeting areas such as bars and restaurants for the local Cajuns. The primary informant in this study was a former bar owner and musician named Vince Fontenot, who presently works at the Prairie Acadian Cultural Center in Eunice. He gave me primarily historical background information, but also provided some valuable insight into modern Cajun life. Aside from the information he provided, Mr. Fontenot directed me to the world renowned Fred's Lounge in Mamou and the Main Street Lounge in Basile, where I was the only non-Cajun. My non-Cajun background was readily apparent to many Cajuns, who merrily asked where I was from.

In Basile, I had an in-depth conversation with a young man named Don.[2] Being only twenty two years old, he provided me with a great deal of information about growing up within the revitalization movement. Furthermore he was able to give me insight into the attitude of his own, and often overlooked, generation. In addition, I conducted historical research in order to gain a more complete understanding of the history and culture of the Cajun peoples.[3]

Since their days in French Canada over 300 years ago,

Cajuns, as some of the earliest settlers north of Mexico, created and maintained an ethnic identity distinct from that of their homeland and from their neighbors.[4] Their distinct identity helps explain why such great numbers of these former Acadian and soon to be Cajuns came in such large numbers to settle in the Spanish colony of Louisiana in the late 18th Century. Desperately needing colonists to settle its newly acquired territory, the Spanish crown welcomed the Catholic Cajuns as no other country had. However, their identity has not been stagnant since their expulsion from Canada. Cajun culture was and still is a result of generations of creolization[5] of a mixing of French, Irish, German, English, Black, Native American, and Spanish influences. This cultural mixing was facilitated by a number of voluntary and involuntary immigrant waves, including slaves the Cajuns owned.

Beginning with the Civil War and climaxing during the Reconstruction period, the economy of southern Louisiana became polarized. A small and extremely wealthy elite class of Cajuns emerged, leaving the majority of Cajuns and non-Cajuns alike to survive off their proverbial scraps as share croppers or subsistence farmers. This economic and social polarization forced Cajuns and others of the lower class to create a lifestyle and culture which would allow them at best to survive within the economic constraints of post-Bellum Louisiana.[6] All lower class Cajuns, immigrants and the newly freed slaves were subject to the same economic constraints. However, since the Cajun were the most established of this newly solidified lower class, they became the dominant culture. That is to say, the other groups turned to the Cajuns for a basic culture and lifestyle and consciously assimilated into their culture. This point is evident today by the presence of countless African-Americans with French surnames as well as Cajuns with such Irish and Scottish names as Riley and McGhee. Yet many aspects of the immigrant cultures were adopted by the Cajuns, who sought continually to adapt to their environment.[7] For example, the Cajun house incorporated architectural styles of France and the

Caribbean to create a style best suited to the warm and wet climate of Louisiana.[8]

This cultural integration can also be seen in the evolution of Cajun music, which played an important role in historical and modern Cajun culture. It is a means for social gatherings and entertainment, for those who could afford very little. The social and economic polarization around the Civil War created a world filled with much work and little profit for the majority of Cajuns. Therefore, music, as an institution proved an accessible and enjoyable means of entertainment. Yet, unlike many forms of music that depend upon a small but highly skilled group of performers, Cajun music can be performed even by individuals with little or no formal musical training. It uses such easily played instruments as the triangle and spoons. Similarly, the Cajuns developed a series of dance steps to accompany the lively music that crosses all generational and gender lines.[9]

Modern Cajun music is only remotely related to any French or French Canadian musical forms. Cajun music exemplifies the creolization that resulted from the socio-economic polarization within the Cajun community. For example, the accordion, one of the lead instruments in all Cajun bands, was brought to south-western Louisiana by German immigrants in the late 19th century. The accordion was quickly adopted by the music loving Cajuns, for in the days before electricity, an instrument that was capable of creating such enormous quantities of noise was highly prized. In addition, the accordion is extremely sturdy, especially when compared to the other lead instrument in Cajun music, the violin. To make this point, Don proudly stood on his accordion to demonstrate its strength. However, the addition of the accordion was more than a stylistic change in the sound of the music. Unlike the extremely versatile violin, or fiddle as it is more commonly known, the accordion has a very limited chromatic range. Therefore, in order to accommodate the accordion, the range of Cajun music was narrowed. Greater emphasis was placed on improvisation over a limited range of notes, than on a more thorough exploration of sounds throughout the scale.[10]

Cajun music, as scholar Barry Jean Ancelet points out, blended elements of many cultures to create a new and unique Cajun culture.[11]

The primary reasons for the assimilation of these immigrant cultures into the whole of Cajun culture can be attributed to the fact that the pre-20th century Cajun culture and lifestyle was perfectly suited to its environment. While the physical conditions may not have been as harsh as those in Canada, life in disease and storm-plagued Louisiana was certainly not easy, and the Cajuns and their lifestyle was uniquely adapted to it. As shown previously, the evolution and adaptation of the Cajun house is a prime example of the adaptive qualities of Cajun culture. Furthermore, as with many areas of the Deep South, Louisiana lagged behind the rest of the country in the creation of public works such as roads, bridges, and public schools. This, along with the economic polarization, forced the majority of Cajuns to live in small isolated settlements. Over the course of several generations, the Cajuns developed a lifestyle which allowed them to survive, indeed thrive in the swamps and plains of southwestern Louisiana, and their geographic isolation kept mainstream America's lifestyle and culture from dominating the Cajuns.

This cultural and economic isolation led to the creation of an identity that was distinctly Cajun, and not American.[12] Mr. Fontenot recalls many conversations with his grandfather and his grandfather's friends in which these aged men referred to themselves exclusively as "Cajun" and not as outsiders or "Les Americains." However, these men are probably the last Cajuns to make such a dichotomy. The effects of this change can be seen in the identity of Fontenot, Don, and other modern Cajuns, who view themselves as Cajuns and Americans, not one or the other.

The discovery of oil ("Black Gold") within Cajun Louisiana around the turn of the century, sparked this shift in identity. There was a mass immigration of both workers and businesses.[13] This wave of both foreign and American immi-

grants had a significant effect on Cajun society, for it brought with it roads, cars, schools, and a capitalist economy. The oil industry reached such a large scale that it employed great numbers of Cajuns, originally only subsistence farmers or sharecroppers. Finally, culminating in the 1930's, a vast network of roads and bridges opened up the previously isolated communities.[14] With the end of the geographic, economic, and cultural isolation Cajuns' shared lifestyle was no longer necessary, for regular industrial jobs could be found for all who wanted them.[15] At the same time the ethnic identity of Cajuns was also undermined.

With the Cajuns now physically accessible to the government of Louisiana, the State created a network of public schools to teach them. Unfortunately, at the same time in American history, public schools began to be viewed as a means to "suppress or eliminate all that was conceived of as 'foreign' and to impose... cultural uniformity with an American pattern."[16] Since the Cajuns and their culture did not fall into the American middle class cultural vision , they suffered for it. In southwestern Louisiana this took the form of English-only schooling and a complete disregard for the teachings of Cajun culture. The distinction between Cajun and American, highlighted by the school system, led to the creation of a severe anti-Cajun cultural stigma.[17] Economically, the Cajun lifestyle had become unnecessary, and indeed it began to seem that the entire culture was inferior. These changes made it necessary for the Cajuns to rethink the boundaries that made up their cultural identity; for being distinctly Cajun, either culturally or economically, had become impossible.

For the next fifty years Cajun culture attempted to redefine itself to avoid extinction from the pressures from mainstream America. In the 1960's a cultural revitalization, or as contended in the introduction, a cultural recreation, began. In 1964, Dewey Balfa and several other Cajun performers were invited to play in the Newport (Rhode Island) Folk Festival with such folk legends as Joan Baez and Peter, Paul, and Mary. Many Cajuns feared their musicians would be laughed off the stage, but

to everyone's surprise they received a standing ovation.[18] Balfa and the others, as Mr. Fontenot proudly proclaimed, returned to Louisiana "cultural Messiahs". This success at the Newport Folk Festival provided the spark for a renewed Cajun cultural awareness. Balfa instilled within the Cajun community a much needed drive to resolve the identity crisis that it had been tackling for the previous fifty years.

This revitalization of cultural traits and the recreation of cultural identity has now extended to all facets of life. Cajun French, once considered to be a backward language, is presently taught on equal footing with English in schools, with one half of the day in English and the other half in Cajun.[19] This commitment to Cajun French, which is a distinct language, not merely a French dialect, began with a program known as the Council for the Development of French in Louisiana (CODOFIL).[20]

Similarly, other elements of traditional Cajun culture have managed to adapt and innovate in order to avoid cultural extinction. This is nowhere more obvious than in music, where the likes of Wayne Toups and Michael Doucet have added electricity and elements of Rock&Roll to continue the evolution of Cajun music.[21] It should be noted that all such changes, in any aspect of Cajun culture, are accepted as long as they remain within the "cultural guidelines," as Dewy Balfa states.[22] Innovation within a context is allowed and even encouraged. This is in direct contrast to the early 20th century when Cajun musicians attempted to add elements of their own music to more popular forms such as bluegrass, country and Rock&Roll. This resulted in such styles as Swamp Pop which were only marginally Cajun. This shift to more American forms of music mirrored the rest of the culture shift towards a more American lifestyle. However, since the 1960's this trend has changed so that Cajuns are fitting the mainstream American culture into their own instead of the other way around. As esteemed Cajun musician and maker Marc Savoy says, "music is the glue" that holds together Cajun ethnicity.[23]

Today Cajun culture and identity can be considered to incorporate three basic principles: their music, their language, and their food. The Cajuns themselves like to sum up their culture with the phrase "Les bon temps rouler", or in other words let the good times role. Unlike during the 19th century, modern Cajuns live almost exclusively within the mainstream of American society and economy. One would be hard pressed to find a Cajun who has never eaten a McDonald's hamburger or sipped a cold Coke, but they continue to savor their own style of cooking. While such Cajun food as gumbo and boudin are not the staple of their diet, they celebrate their Cajun identity with food during celebrations, public gatherings, and at restuarants. Gumbo, an okra-based soup prepared with seafood or meat and served with rice, and boudin, a cold sausage, are but two examples of Cajun cuisine. Cajun food is marked by a distinctive spicy flavor and a love of seafood, particulary the crawfish.[24] Similarly, Cajun food is also a way to communicate Cajun identity, not just to themsleves, but to the rest of America. Since its rise in popularity in culinary circles, Cajun food has become a cultural marker of the distinctiveness of the Cajuns themselves.

Today, unlike the days of Vince Fontenot's grandfather, Cajun identity is no longer directly related to a distinctly Cajun culture or lifestyle. A modern Cajun lives the lifestyle and culture of a typical American, yet still retains a Cajun identity. People now have to consciously choose to be active Cajuns (i.e. not merely a descendant), and most Cajuns do make this cultural effort. According to both Don and Vince Fontenot, Cajun French, music, and food is respected and taught to almost all modern Cajuns. Cajuns teach and practice these elements that make them unique from the rest of America and the world.

In the face of a homogenous and industrial majority, the Cajuns have managed, despite the countless efforts otherwise, to retain their own specific identity within the confines of a larger identity. Furthermore, this has been done so peacefully. Perhaps, as Thomas Erikson argues, this ethnic revitalization can be viewed as a principal feature of modernity.[25] With the

rise of technology and the fall of all former boundaries of isolation, geographic, economic, and cultural, the world's people are beginning to live strikingly similar lifestyles. As was demonstrated in the case of the Cajuns, with a shared lifestyle comes a sharing of culture. People, however, create new boundaries to display their ethnic difference within a rapidly unifying world.

END NOTES

[1] This research was made possible thanks to a grant from the Washington College Society of Junior Fellows.

[2] Don's last name was ommitted for reasons of anonymity.

[3] While the source material on the Cajuns is limited, I drew from the works of Barry Jean Ancelet (the pre-eminent Cajun scholar), William Faulkner Rushton, and Carl Brasseaux, noted author of one of the few historical works on the non-literate Cajuns of the 18th and 19th Century.

[4]Barry Jean Ancelet et al, *Cajun Country*, (Jackson: University of Mississippi, 1991), 37.

[4] Creolization: the process of mixing and combining of cultures in order to create a new and blended culture.

[6]Carl Brasseaux, *Acadian to Cajun: Transformation of a People, 1803-1877* (Jackson: University of Mississippi, 1992), 150-151.

[7]Mr. Vince Fontenot, interview by author, Eunice, Louisiana, 9 August 1994.

[8]Ancelet, *Cajun Country*, 115-136.

[9]Mr. Vince Fontenot, interview by author, Eunice, Louisiana, 10 August 1994.

[10]Ibid.

[11]Barry Jean Ancelet, *Cajun Music: Its Origins and Developments* (Lafayette: University of Southwestern Louisiana, 1989), 17.

[12]Mr. Vince Fontenot, interview by author, Eunice, Louisiana, 11 August 1994.

[13]William Faulkner Rushton, *The Cajuns: From Acadia to Louisiana* (New York: The Noonday Press, 1979), 147-148.

[14]Ancelet, *Cajun Country*, 26.

[15]Fontenot, 10 August 1994.

[16]M. Gibson, *Accommodation Without Assimilation: Sikh Immigrants in an American High School* (Ithaca: Cornell University Press, 1988), 195, citing.

[17]Fontenot, 10 August 1994.

[18]Ancelet, *Cajun Country*, 161.

[19]Fontenot, 10 August 1994.

[5] There is a minor controversy surrounding CODOFIL for it teaches French and not Cajun French. William Faulkner Rushton has a fine discussion of this in his book *The Cajuns: From Acadia to Louisiana*, pp. 289-294.

[21]Ancelet, *Cajun Music*, 49-50.

[6] Fontenot, 10 August 1994.

[7] Fontenot, 10 August 1994.

[8] For further examples of Cajun food, one need only look in a common cookbook to find a few representative examples. However, for a more in depth analysis refer to the chapter in William Faulkner Rushton's book *The Cajuns*, pp. 211-220.

[25]Erikson, *Ethnicity and Nationalism: Anthropological Perspectives* (Boulder, Pluto Press, 1993) 158.

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KEYNES' ANTAGONIST DENNIS ROBERTSON'S CORRESPONDENCE WITH ALVIN HANSEN

BY ANTHONY L. HIGGINS

Sir Dennis Holme Robertson's work provides a major contribution to the study of industrial fluctuation in the economy. An early collaborator with John M. Keynes, he later became a major antagonist of the *General Theory*. In addition, new evidence from recently found documents indicates that Robertson not only criticized Keynes' work, but also that of his supporters. These documents are letters of correspondences between Robertson and Alvin Hansen (the chief Keynesian economist in the US during the 1950s) that proves that Robertson was the primary antagonist of the Keynesian Economics during the 1950s.

This study analyzes their correspondence, which focuses on two sections of Keynes's *General Theory* and Hansen's *A Guide to Keynes*. Hansen, for example, believed that Keynes was the first economist to explicitly consider future expected yields of capital goods. However, Robertson claims Keynes has taken this theory from Alfred Marshall's Principles. Robertson failed in bringing any modifications to Hansen's interpretation of the *General Theory*. However, as a result of Robertson's work, it is possible to recognize that some later developments in economics have a Robertsonian dimension. [2]

Introduction

In 1936 John M. Keynes published *The General Theory*, which was designed to deal with the difficult questions of economic theory and policy.[3] The ideas introduced in this book repre-

sented a break from the traditional Cambridge analysis and became known as Keynesian economics. The early post (1930s &1940s) *General Theory* criticism of Keynesian economics from within Cambridge has been analyzed in previous economic literature by John R. Presley (see 1978, 1986, 1989). However, this work was preceded by criticism carried on in the 1950s and early 1960s by Dennis H. Robertson. Robertson was always the chief antagonist of Keynesian economics even after Keynes' death in 1946. But this was not apparent until recently, when new evidence was discovered in Robertson's correspondence with Alvin Hansen, the chief Keynesian economist in the United States. This correspondence is primarily based on Robertson's reaction to Hansen's book, *A Guide to Keynes* (1953).[4] Sir Dennis Holme Robertson was born in 1890, spending much of his early childhood in Whittlesford in Cambridgeshire learning classics under the supervision of his father who was then a country parson. He succeeded to the Chair of Economics in Cambridge on the retirement of A. C. Pigou in 1944. Keynes had recommended him for the post. Robertson remained in this position until his own retirement in 1957.[5]

Alvin H. Hansen was born in Viborg, South Dakota in 1887. Hansen was a professor at Harvard University from 1937-62. He came to be known as the "American Keynes," because no one in American did as much as he in shaping and applying the analysis of Keynes' *General Theory* to the American scene. After 1936, he and his circle did major work in spelling out the implications of Keynesian macroeconomic model for fiscal policy. Hansen's book, *A Guide to Keynes* (1953), was the result of his on-going work on the *General Theory*. This was all done despite resisting acceptance of Keynes' theories at first, not converting to Keynesianism until 1938. His work was particularly most important because the US, not Great Britain, was the natural place where the Keynesian model applied, because the US was at the time a relatively closed, continental economy with an undervalued dollar that gave ample scope for autonomous macroeconomic policies.[6] Being the principal intellectual leader of the "Keynesian

Conquest," Hansen deserves major credit for the "Fiscal revolution in American" and for the commitments to employment policy embodied in the Employment Act of 1946.

Robertson-Hansen Correspondence

In Robertson's defense of the Classics, he centers his arguments around two sections of the *General Theory* and Hansen's *A Guide to Keynes*. The first of these sections is Keynes' treatment of flexible wages and the automatic adjustment process. Robertson claims that Hansen says the second postulate attributed to Keynes to the Classical Economists is obscure, and that Hansen sought to break it up into simple propositions. The most important postulates that in all circumstances workers will remain, or become unemployed rather than accept a reduction in real wages.[7] The second Classical Postulate is as follows: "The utility of the wage when a given volume of labor is employed is equal to the marginal disutility of that amount of employment."[8] This means the real wage of an employed person is that which is just sufficient to induce the volume of labor actually employed to be forthcoming. In *A Guide to Keynes*, Hansen explains that Keynes; second postulate is unnecessarily obscured by the fact that he presents it in terms of the marginal disutility of labor, in relation to the utility of the wages associated with a given amount of employment. According to Hansen, in reality, the postulate Keynes attacks is only two propositions: "(1) workers will refuse the proffer of employment if the real wage rate is cut below the current real wage; (2) a cut in money wage rates is an effective means to reduce real wage rates." Keynes denied the validity of this postulate based on the existing real wage being equal to the marginal disutility of employment.[9]

In one of his letters, Robertson questions how Hansen can be in favor of such a proposition of the Classics. He claimed that if the Classics had held this view, they would not have argued, as Hansen had said previously, that the economic system ends always to full employment by means of wage adjustments. Robertson went on to say, "they may have been stupid, but they

were not utterly inconsistent!" Furthermore, Robertson made it clear that the Classics believed "if the workers won't accept wage reductions in certain circumstances, there will be unemployment; if they will, there won't; and in the long run, realizing this, they will tend to accept wage reductions."[10]

In a later letter to Dennis Robertson, Hansen made it known that he did not entirely agree with some of what Robertson was saying, "surely, the 'Classicals' did say that any prevailing unemployment was basically due to workers' unwillingness to accept real wage cuts." Hansen believed that the economy would rise to full employment only under the conditions of flexible wages. In a direct reply to Robertson's above statement, Hansen remarked, "Surely there is no inconsistency here, and neither I nor Keynes have charged that there was."[11] According to Hansen, Keynes believed that workers were indeed unwilling to take real wage cuts through money wage cuts. On top of that, he doubted that money wage cuts were an effective way of bringing about real wage cuts.[12]

In *A Guide to Keynes*, Hansen says that the manipulation of wage rates is not an effective way to increase employment and that the manipulation of demand is a more effective technique. This could allow employment to be raised, and as a result real wage rates would fall to a level consistent with the increased volume. "Thus employment is not raised by cutting real wages. Rather it is the other way around...."[13] This passage was thought of by Robertson as "sheer sophistry," because Keynes' proposal was to reduce unemployment by lowering real wages through inflation of money demands.[14] However, Hansen believed that Keynes did argue that workers were prepared to take real wage cuts due to the expansion of aggregate demand and increased employment at current money wage rates would result in a reduction in real wages. Hansen went on to remark, "I am afraid I could not agree that this argument is 'sheer sophistry." It seems to me to be, on the contrary, a very significant and important analysis."[15]

Hansen also notes that Keynes adopted a short-run analysis

in which organization, equipment, and technique are assumed as given. Furthermore, employment and output could be expected to fluctuate closely together, and likewise, wage rates and prices would likely move closely in unison. Therefore, for Keynes it made little difference whether he corrected the nominal monetary magnitudes by price index or by a wage-rate index.[16] Robertson protested this belief vehemently. He believed that by assuming that prices and wages may be taken to move together, Hansen is "assuming what, for the validity of the Keynesian system, needs to be proved — and in my judgement cannot be proved — namely that a cut/rise in wages can be relied on to lead an exactly proportional fall/rise in prices."[17] Hansen responded to this by saying that Keynes did not argue that a cut in money wages would always lead to an exactly proportional fall.[18]

The notion of Keynesian emphasis on the role of expectations is the second of the two sections of the *General Theory* and Hansen's interpretation of it that Robertson concentrated on while defending the Classics. Hansen claims that Keynes took "cognizance of the entire series of annual 'prospective yields' over the whole anticipated life of the capital good."[19] In other words, he believed that Keynes was the first explicitly to consider the future expected yields of capital goods as well as current yields.[20] But Robertson did not think that claim could be substantiated. This is because Keynes actually took a quote from Marshall's *Principles* (p.593) in his *General Theory*; "The value of the capital already invested in... making a railway of a machine is the future net incomes; and if its prospective income-yielding power should diminish, its value would fall accordingly."[21]

Hansen responded to these comments by adamantly defending what he had originally written. He does not feel that Keynes gives a definition of the marginal efficiency of capital very superior to anything else in this field: "the marginal efficiency of capital may be said to govern the terms on which loanable funds are demanded for the purpose of new investment; whilst the rate of interest governs the terms on which funds are being currently supplied."[22] Hansen even ventures that Marshall is confused by

citing the omitted portion of the above quote — "value of the equipment would be the capitalized value of that smaller income after allowing for depreciation." Hansen illustrates this by supposing that the annual returns after allowing for depreciation are zero. Then, according to Marshall, there would be nothing to capitalize, and the machine would have no value. He goes on to say that this is not the case, that the value of the machine is the capitalization of the future returns prior to depreciation. Hansen claims that it is not true to say the value of the machine is equal to the capitalized value of the estimate of the future net incomes after allowing for depreciation.[23] It is quite apparent that Hansen was not persuaded by this, and any attempt to push this argument with Keynesian economists was useless.[24]

Another point that Hansen mentions is Keynes' criticisms of Hayek's "neutral" rate, which was designed to meet the requirements of a progressive society to keep money income stable and to drive the prices of an increasing volume of goods down, because lower prices reflected increased productivity. He also mentioned Keynes' use of the "natural" rate, "the real yield of capital in production; it falls when capital increases by continuous saving, for as it becomes more and more difficult to find profitable employment for the new capital, competition with existing capital lowers the rate of interest whilst wages and rents rise in consequence."[25] This had to do with maintaining price stability.[26] After reading this section of *A Guide to Keynes*, Robertson remarked that "the concept of 'neutral' money is in itself no more absurd than that of the 'natural' rate of interest, and is indeed another way of saying the same thing." Furthermore, Robertson went on to say that by trying to discredit the entire concept of neutrality, and also of the useful concept of "forced savings," "Keynes was going out of his way to give hostages to those who regard him as an incorrigible inflationist." On top of that, Robertson regarded that section of the *General Theory* as the worst in the book.[27] Hansen replied that he felt the "neutral" money concept was a dangerously deflationary doctrine, particularly at the time when Keynes wrote the *General Theory*.[28]

As stated earlier, Robertson's major complaint about the *General Theory* was its failure to utilize Robertsonian macroeconomic analysis. On important issues, such as the relationship between saving and investment, income and effective demand Keynes wrote: "Mr. Robertson's method might be regarded as an alternative attempt to mine to make the same distinction, so vital for casual analysis, that I have tried to make by the contrast between effective demand and income."[29] Furthermore, the attack on "forced saving" and on Hayek's work which followed this in the *General Theory* was perceived by Robertson as an attack also on "induced lacking," the concept that John Keynes and Dennis Robertson developed together in 1926. Due to this, in many comments to Hansen, Robertson is critical of Keynes' comparative statistics and remained an advocate of his own analysis, the "step by step" approach.[30]

Dennis Robertson argued that investment has to be financed through forced as well as voluntary savings. He also believed that Keynes over simplified the economic relationships which he discussed in the *General Theory*. When discussing these points with Hansen, Robertson wrote:

> My own complaint has always been that Keynes cannot make up his mind whether his verbal labels apply only to equilibrium positions or also to disequilibrium ones. In these pages (of GT) he seems to be concerned only with the former, so that while his D (demand) is explicitly defined (Keynes 1936, p.25) as expected sales proceeds, it does not much matter if we interpret it as you do, as actual sales proceeds, alias money income. But later on (p.78) we suddenly find a distinction between effective demand (=expected income) and actual income not merely drawn but declared to be 'vital for casual analysis'; and we are left gasping with bewilderment as to what is the relation between this 'vital' distinction and the central analysis of pp.24-30, where it is never mentioned.[31]

After that, Robertson brought out Keynes' failure to identify all of the variables determining saving and consumer spending. He did this by saying that there was an excess of saving over investment, which is merely the same thing as to say income is falling. Dennis Robertson went on to declare: "my statement carries an implication that the fall in income is due to an excess of thrift or a deficiency of enterprise, — an implication which is completely lacking from the bare statement that income is falling."[32] Robertson did not commit himself to the view that current savings was a single valued function of "yesterday's" income. Because he thought current savings may be influenced by expectations of future income, or "a la Duesenbery by previously attained income, as well as by the rate of interest, liquid assets etc."[33]

Robertson seems personally offended by some of Hansen's remarks about one of his 1933 articles. This became apparent when Robertson wrote: " ...though Keynes misquoted and disparaged my 1933 article, I do not think he went so far as to say that it 'offered no analysis,' — it was left for *you* to say that!"[34] Robertson claimed that the article did offer a penetrating analysis of a number of different situations although it was a bit oversimplified. Hansen replied to this attack from Robertson by saying, "I surely agree that it does offer valuable analysis... I was discussing the significance of the equations used in this article. It was these that I asserted were merely truistic statements."[35] In a further attempt to remove his foot from his mouth, Hansen wrote: "...I slipped in the phrase that Robertson's article offered no analysis. I had not noticed this until I received your letter and regret that I put it inadvertently in this manner. I quite agree with this phrase, which is certainly wrong as it stands."[36]

Even two years after the above correspondences took place, Robertson and Hansen were still discussing issues in Hansen's *A Guide to Keynes*. Robertson was continuing to complain that sections of Hansen's book were worded poorly and confusing to the reader. One example of this occurred from Robertson objecting to Hansen's formulation of the classical doctrine humouredly

by recommending Robertson reread that section of the book with the following in mind: "according to classical doctrine the unemployed could find work at lower real wages."[37] On top of that, Hansen admitted that he could have phrased this section better with Robertson's criticism in mind. Hansen also said that if the section is read carefully, in its original form it would become clear, implying that Robertson was unable or unwilling to spend an adequate amount of time reading this section.

In the end, it is apparent that Robertson failed in bringing any modifications to Hansen's interpretation of the General Theory, except minor rewordings.[38] Furthermore, it has been established through the above correspondences between Dennis Robertson and Alvin Hansen that Robertson persisted in speaking out against many of the major policies of the Keynesian economists right up until his death in 1963. As a consequence of some of Dennis Robertson's work, "it is easy to recognize that some later developments in economics — real business cycle theory, the portfolio approach to the demand for money, aspects of economic dynamics, have a Robertson dimension which might not always be coincidental.[39] As for Alvin Hansen, he and Robertson were perhaps the only important writers in English who "looked beyond the veil of money to explain the historic rhythms of capitalism."[40]

END NOTES

[1] This article will appear in slightly different form in the forthcoming issue of the *American Economist*. I wish to thank Michael Szenberg, editor-in-chief of the *American Economist*, for his permission to publish this article in the *Washington College Review*. Professors John Presley and Stu Spencer deserve thanks for the contributions they made to this paper. Their suggestions and support are greatly appreciated. Also, thanks to The Washington College Society of Junior Fellows for funding my research for this paper in the United Kingdom during the summer of 1994.

[2] Samuelson, Paul. *Quarterly Journal of Economics*. Vol 90, 1976; p.28.

[3] Keynes, John Maynard. *The General Theory of Employment Interest and Money*. Harcourt, Brace and Company, New York: 1936.
[4] Presley, John R. & Mizen, Paul. *Persistent Negative Reactions in Cambridge to Keynes' General Theory - Some New Evidence*. p.1
[5] *Pioneers of Modern Economics in Britain*. p. 176
[6] *Who's Who in Economics*. 2nd ed., Ed. by Mark Blaugh. 1986; p.25-26
[7] Robertson, D. H. correspondence to A. Hansen. 23 September 1953
[8] Keynes, John Maynard. *The General Theory of Employment Interest and Money*. Harcourt, Brace and Company, New York: 1936. p.5
[9] Hansen, Alvin H. *A Guide to Keynes*. McGraw-Hill Book Co. New York: 1953. p.22
[10] Robertson, D.H. correspondence to A. Hansen. 23 September 1953.
[11] Hansen, A. correspondence to D.H. Robertson. 12 November 1953.
[12] Ibid. 12 November 1953.
[13] Hansen, Alvin H. p.23
[14] Robertson, D.H. correspondence to A. Hansen. 23 September 1953.
[15] Hansen, A. correspondence to D.H. Robertson. 12 November 1953.
[16] Hansen, Alvin H. p.42
[17] Robertson, D.H. correspondence to A. Hansen. 23 September 1953.
[18] Hansen, A. correspondence to D.H. Robertson. 12 November 1953.
[19] Hansen, Alvin H. p.123
[20] Presley, John R. & Mizen, Paul. p. 7
[21] Robertson, D.H. correspondence to A. Hansen. 23 September 1953.
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[30] Presley, John R. & Mizen, Paul. p. 8
[31] Robertson, D.H. correspondence to A. Hansen. 23 September 1953.
[32] Ibid. 23 September 1953.
[33] Ibid. 23 September 1953
[34] Ibid. 23 September 1953
[35] Hansen, A. correspondence to D.H. Robertson. 12 November 1953.
[36] Ibid. 12 November 1953
[37] Ibid. 23 November 1955
[38] Presley, John R. & Mizen, Paul. p. 9
[39] Ibid. p. 10
[40] Samuelson, Paul. p.28

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UPON THE ONSET OF WEATHER WARM ENOUGH TO REQUIRE THE INSTALLATION OF SCREENS

BY KATIE DEGENTESH

Noises knock open your ears
with sharp cracks, like ice
breaking along the length
of a hard river: the jangling
of a dog's leash, a friend
whistling under your open window,
your own engine revving
at a red light. As if a long-dead
corpse reincarnated, you wake
to the hooves of horses clipping
around your cobbled corner once
and once again, the wheels turning
on their carriages, carrying the season's
first tourists to their destinations.

You hear the young branches
battering each other in the rain,
their buds like the soft fists
of babies at mothers' breasts.

The night is quieter. Soon there will be crickets.
Across the street a porch door slams,
and, with a creak, someone throws the moon open
like a beachhouse window, unboarded after winter.

CONTRIBUTORS

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ANTHONY L. HIGGINS, from Wilmington, Delaware, majored in business management with a minor in Economics and graduated this year with the Business Management Award and Henry W. Catlin Medal. He researched this article at Loughborough University of Technology (England) with a grant from The Society of Junior Fellows. He is a member of Sigma Beta Delta, a national honor society in business, management, and administration. He published a related article, "An Analysis of Dennis Robertson's Correspondence with Alvin Hansen" co-authored with Professor J.W. Wright in the 1995 *Business Research Yearbook:*

Global Perspectives. A similar version of the paper in this volume of the*Washington College Review* will appear in the forthcoming *American Economist.*

Ted Knight, a rising junior, is a philosophy major from Gaithersburg, Maryland. He spends much of his time playing guitar and plans for a career in law.

Andrea Nolan graduated in 1995 with an English major. She is originally from Columbia, Maryland and spent the summers of 1993 and 1994 working for the Chesapeake Bay Foundation and living throughout the Chesapeake region. She served as president of Terra Firma, Washington College's environmental organization, for three consecutive years.

John P. O'Hearn, a native of Baltimore, created his own major in ethnic studies so that he could write an anthropological thesis on the Cajuns of Louisiana. He will graduate in 1996. His plans for the future are uncertain, but he is considering attending graduate school in anthropology or perhaps spending the rest of his days fly-fishing the world, who knows!

Jennifer Gray Reddish, originally from Denton, Maryland, was awarded the Casey Medal upon graduation in 1995 with a double major in English and international studies and a minor in anthropology. She has worked for the U.S. State Department at the embassies in Bangkok, Thailand and in Auckland, New Zealand. She assisted Member of Parliament, Dr. Tony Wright, and attended classes at the London School of Economics through the Hansard Society Programme for Parliamentary Government. She is a former student editor of the *Washington College Review* and editor/designer of the *International Studies and Political Science Newsletter.* She has published in various scholarly and literary journals, including *Arab Studies Quarterly, Pacific Studies Journal, The Washington College Broadside Postcard Series,* The Poet Band, Company, and*The Washington College Review.* She also has

written for the encyclopedia, *Notable Native Americans*. For the past four years, she was managing editor of *Tribal College: Journal of American Indian Higher Education*. In 1995 Reddish attended the Bucknell University Stadler Center for Poetry Summer Seminar for Younger Poets and she will begin graduate school in anthropology at the University of Chicago in the Fall of 1995.

Ryan Walker, a rising senior from Arnold, Maryland is an English major and philosophy minor. A member of the Writers Union and a Sophie Kerr Scholar, he loves writing poetry. William Stafford has been the major influence on his work. Ryan's poem in this issue was inspired, in part, by the character Alec Warner in Muriel Spark's novel *Momento Mori*. He also enjoys ping pong.

GOOD WRITING: A WORD FROM THE PUBLISHER

Good student writing should come from young scholars as well as from campus creative writers, and at Washington College it does. For years our college has been—and continues to be—a magnet for fine young poets and novelists from secondary schools across the country. But in recent years because of the opportunity afforded them by the *Washington College Review* Washington College has also attracted fine student authors from all the departments of our liberal arts curriculum. Good for us.

Our thinking here at Washington College is that a generous education is manifest in good writing. Not that the achievement of these young writers and scholars comes easily. In most cases "You have some rewriting to do," was probably the professorial advice given to the young men and women whose work appears in these pages. In so saying those faculty mentors and advisors have as well some "rereading to do." Good for them.

And good, too, that beyond the faculty editors who have helped these students prepare their manuscripts for publication a number of Washington College staff and administrative officers have also contributed their time and professional acumen. In such collaborative efforts does our college thrive. It is like good writing: it takes some doing—and redoing—but the pleasure is self evident. And (we must confess in case you didn't notice) something to brag about. Good for us.

Robert Day, Publisher

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